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GREEK WIT.



GREEK WIT //

A COLLECTION OF

SMART SAYINGS AND ANECDOTES

TRANSLATED FROM GREEK

PROSE WRITERS

BY
Frederick A. Paley
F. A. PALEY, M.A.

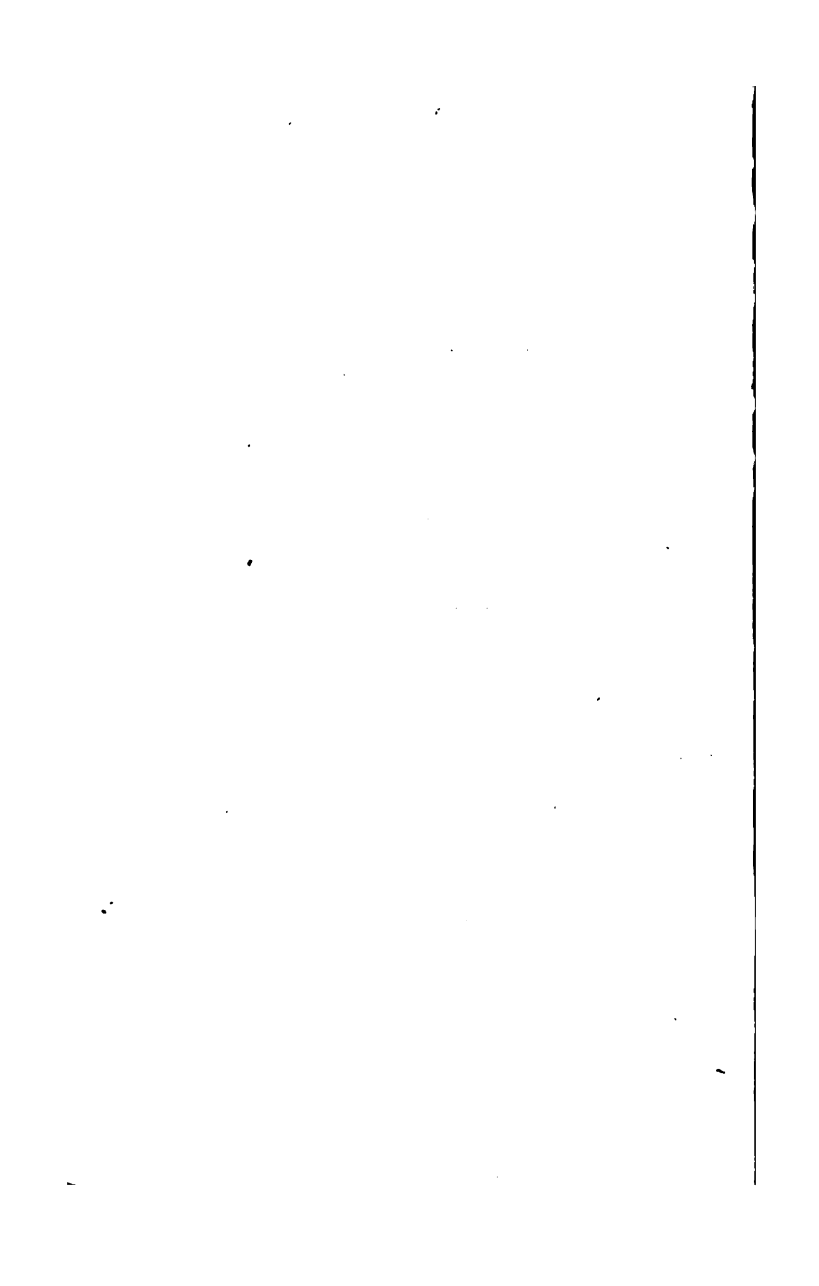
EDITOR OF MARTIAL'S EPIGRAMS ETC

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NOTICE.

MY little volume of "Greek Wit," though it has been received with mixed praise and blame, yet has met with sufficient success to justify the Publishers in issuing a second series, which was conditionally promised, and which, it is believed, will be found on the whole to contain a better collection of "Sayings" than the former volume.

The truth seems to be, that some who had expected, from the title, a "funny" book—a mere collection of light jokes—were a little disappointed. I had taken care to point out the difference between *fun* and *wit*, and had also noticed the apparent want of capacity in some persons for really appreciating either the one or the other. To such, of course, books of this kind will always seem more or less dull. There are others who can see the wit or the point of a few anecdotes, but not of the majority. Not unnaturally, both these regard the selection as

“rather a poor one on the whole ;” and they think, no doubt (and rightly, according to their own standard), that a good many might be struck out altogether, and that better, *i.e.*, some others more amusing to them, could easily be substituted.

Two things are to be considered in estimating Greek wit ; first, that it comes to us under some disadvantage in translation ; secondly, that what was wit to a Greek has not necessarily the same degree of cleverness or originality to us ; and therefore it is apt to seem what is called “poor wit.” The collection of nearly 800 sayings and anecdotes in this little work—and to get together so many from the voluminous extant writings of the Greeks was impossible without much labour—contains an immense amount of practical good sense and of real wisdom, often very interesting from its identity with and its anticipation of our recognized code of justice and morality. It is therefore quite as much for their wisdom as for their wit—albeit the words are etymologically the same—that these sayings have a claim to be appreciated. There is much in them that is well fitted for quotation even in the pulpit and in the senate.

I believe by far the larger part of the contents of these two volumes is quite unknown to ordinary readers, whose acquaintance with Greek literature seldom exceeds the limits of school or university reading. From Plutarch and Lucian alone an ample gleanings is still to be made, and there are several authors from whom nothing has here been taken. I think I could engage to select materials even for a third series, if I had the time to ransack all the works of the later Greek writers. But such a work, if worth performing, must be left to others.

A very considerable portion of the anecdotes in the present volume are taken from Diogenes Laertius, whose "Lives of the Philosophers," in ten books, are less read than they deserve to be. Athenæus and Stobæus have pretty largely contributed; Plutarch's "Lives" have also been read through with the same object in view, but to the exclusion of sayings of illustrious Romans, as not strictly falling under the title of "Greek Wit." The extensive and very varied "Opera Moralia" of Plutarch would doubtless have furnished a good number of stories; but the task of going through them for this purpose alone was

too serious for me to undertake, much as I regret the inevitable omission.

Many anecdotes about Socrates are now, I think, for the first time made accessible to English readers. Diogenes the Cynic will also be a new acquaintance to many.

I have to thank many Reviewers for kind notices of the former series. The vanity of an author was flattered by the appearance, immediately after publication, of a leading article upon it in one of the principal daily journals. Not that that review was altogether favourable to the character and estimate I had formed of "Greek Wit;" and perhaps the real object of it was to show that Greek cleverness was considerably over-rated. Nevertheless, experience has shown that the work has been read by a good many; and this encourages me to hope that this volume will prove not less popular than its predecessor.

LONDON, July, 1881.

GREEK WIT.

I.

XANTHIPPE was such a shrew that she once pulled Socrates' mantle off his back in the public square. "Why don't you repel force with force?" asked his friends. "What!" replied he, "that we may have a boxing-match, and each of you may call out, *Go it, Socrates!* or *Go it, Xanthippe!*"

DIAGENES LAERTIUS, ii. 5, 37.

2.

When Lysias the orator had written a defence of Socrates, the philosopher read it through, and remarked, "It is a fine speech, but not suited to me." "How can that be?" asked Lysias. "Why," replied he, "in the very same way as fine clothes or fine shoes would not suit me." There was too much learned law and too little philosophy in it.

Ibid. 40.

3.

Diogenes the Cynic was washing some vegetables,

when he saw Aristippus pass. Says the Cynic, "If you had learnt to clean cabbages you would not have been a courtier in the halls of the great." "And if you," retorted the other, "had learnt how to associate with your fellow men, you would not now have been cleaning cabbages."

DIOG. LAERT. ii. 8, 68.

4.

Aristippus, being once asked, what is the use of being a philosopher, replied, "If all laws are abolished, we shall go on living just as we now do."

Ibid.

5.

The same being once asked by Dionysius, why philosophers frequent the houses of the rich, but when men get rich they no longer come to the philosophers, replied: "The one understands what he needs; the other has no idea of his own deficiency."

Ibid. 69.

6.

The same, when someone remarked that "he always saw philosophers at rich men's doors," rejoined, "And so you see physicians at sick men's doors; but one would not therefore rather be a patient than a doctor."

Ibid. 70.

7.

The same, when someone was boasting of his skill in diving, said, "Are you not ashamed at boasting of what any dolphin can do?"

DIOG. LAERT. *Ibid.* 73.

8.

Aristippus once asked Dionysius for some money. "I thought," said he, "a philosopher never felt the want of it." "We will discuss that point," replied Aristippus, "after you have given what I ask." When Dionysius had given it, he said, "You see now, I have *not* felt the want of money."

Ibid. 82.

9.

Theodorus went to a hierophant called Euryclides, and asked him who those were who were said to "profane the mysteries." "Those," he replied, "who explain them to the uninitiated." "Then *you* are profane," he replied; "for *I* have never been initiated."

Ibid. 101.

10.

Demetrius the philosopher said, "What the Sword is in war, that Reason is in governments."

DIOG. LAERT. v. 5, 82.

11.

The same used to say of conceited men, that "Something should be taken off from their height, but whatever sense they may possess should be left untouched." *DIOG. LAERT. v. 5, 82.*

12.

The same remarked that young men should show respect to their parents at home, to strangers in the highway, and to themselves in retirement.

Ibid.

13.

Antisthenes, when a young man who desired to hear his lectures asked him what he should bring, replied, "Six things : a copy-book and sense, a pen and sense, and your short-hand tablets and sense."

Ibid. vi. 1, 3.

14.

The same, when told that Plato had been speaking ill of him, observed, "Kings often do well, and yet evil is spoken of them."

Ibid.

15.

The same, when asked why he had so few pupils, replied, "Because I drive them out with a silver wand" (by charging a fee).

Ibid.

16.

Diogenes rubbed some fragrant essence on his feet. "If you anoint your head," he observed, "the fragrance goes off into the air and is wasted, but if your feet, the scent ascends and gives a treat to the nostrils." DIOG. LAERT. vi. 2, 39.

17.

The Athenians urged Diogenes to be initiated in the Mysteries. "You'll hold a higher place in the other world," said they. "What!" he replied, "are such men as Agesilaus and Epaminondas to pass their existence in the mud down there, while some nobodies are in the Isles of the Blest just because they have been initiated?" *Ibid.*

18.

Diogenes on coming out of a bath, was asked, "Are there many men inside?" "No," said he. "Well, but are there a *lot of people*?" "Yes," he replied. *Ibid.* 40.

19.

Plato defined, with the approval of his hearers, a human being as "a wingless biped." Diogenes pulled the feathers off a cock, and brought it into the school. "Here's Plato's *man*," said he. This

joke made Plato add to the definition, "A creature with flat nails." DIOG. LAERT. *Ibid.*

20.

Antisthenes secretly disliked Plato, and once paid him a visit when he was ill. Seeing that he had just been very sick, he said, "Ah! I see there is some bile there. But I don't see any of his *affectation*." DIOG. LAERT. vi. 1, 7.

21.

The same once ironically advised the Athenians to pass a public vote that asses were horses. When that seemed to them rather unreasonable, he said, "But you make men *generals* by a public vote, who have no military qualities." *Ibid.*

22.

The same, when a young fellow was boasting how rich he should be when a cargo of salt fish arrived from the Pontus, and what attentions he would then pay him, took him to a dealer in flour with an empty meal-bag, filled it to the brim, and was going away, when he was asked for the money, "This young gentleman will pay for it," he says, "when his cargo of salt fish comes in." *Ibid.* 9.

23.

Diogenes the Cynic used to say, that when in the course of his life he saw pilots, physicians, and philosophers, he was disposed to regard man as the most intelligent of beings; but when, on the other hand, he saw people professing to interpret dreams, and seers, and fools listening to them, or persons vain of their reputation or their wealth, he thought there was nothing so devoid of reason as man.

DIOG. LAERT. vi. 2. 24.

24.

One day, when he happened to be eating figs, Diogenes met Plato, and said, "You may have some of these." Plato accordingly took some and ate them. "No!" exclaimed he, "I said *have* them; I didn't say you might *eat* them."

Ibid. 25.

25.

An acquaintance once came with a complaint to Antisthenes, that "he had lost the notes he had taken of his lecture." "Then," said the philosopher, "you should have written them on the tablets of your memory." DIOG. LAERT. vi. i. 5.

26.

The same, hearing himself praised by some unprincipled men, observed, "I am very much afraid I have done something wrong."

DIOG. LAERT. vi. 1, 5.

27.

The same used to say, "A man should make such provision for his voyage through life, that even if he is shipwrecked, it may be solid enough to go down with him."

Ibid.

28.

The same, when asked what good he had got from philosophy, replied, "The power to keep myself company."

Ibid.

29.

Stilpo, the philosopher of Megara, was accused of impiety before the Areopagus, for denying the divinity of the Athena made by Pheidias. "Is Athena, the offspring of Zeus, divine?" he asked. "Certainly," was the reply. "Then," said he, "the Athena created by Pheidias is *not* divine." Being prosecuted for this, he ingeniously pleaded a quibble,—he had not denied she was a *goddess*, but a *god* (the same in Greek). At which some wag asked, "How could he be sure of the

sex of the statue?" Nevertheless, the judges condemned him to be banished from the city.

DIOG. LAERT. ii. 12, 116.

30.

The same, when Crates had asked him whether the gods really take pleasure in prayers and the worship of men, replied, "Don't ask such questions in the public road, but in private."

Ibid. 117.

31.

The same, when hearing a lecture from Crates, ran off in the middle of it to buy fish. "So you leave the subject, do you?" asked the lecturer. "Not at all, my dear Sir," he replied; "it is *you* I leave; the subject will wait my return, but the fish will be sold!"

Ibid. 119.

32.

Menedemus the philosopher, hearing a young man talking very loud, said to him, "Are you quite sure you wear no appendage behind you?"

Ibid. ii. 18, 128.

33.

The same, when asked, "Ought a man of sense to marry?" replied by another question, "Do you

think *me* a man of sense, or not?" "Of course you are," said the other. "Well," he rejoined, "*I* am married." DIOG. LAERT. ii. 18, 128.

34.

The same, having accidentally eaten in a cook's shop a piece of meat which someone else had rejected, grew pale on discovering his mistake. "Pooh!" said a friend; "it is not the meat that makes you feel sick: it's *the idea*." *Ibid.* 132.

35.

The same, hearing one Bion running down the seers as impostors, said to him, "You are killing a corpse." *Ibid.* 135.

36.

Speusippus, the successor of Plato in the Academy, was afflicted with paralysis, and was riding thither in a vehicle when he met Diogenes. "Good day!" said he to him. "I can't say *good day* to you," replied the Cynic, "if you prefer to live on in *that* wretched plight!" *Ibid.* iv. 1, 3.

37.

Hipponicus the geometer had a lazy, stupid look, and often yawned. Arcesilaus once said of him

that "his geometry had flown into his mouth when he opened it." DIOG. LAERT. iv. 6, 32.

38.

Bion said to a spendthrift who had got through his estates by his gluttony, "The earth swallowed Amphiaraus, but you have swallowed the earth."

Ibid. iv. 7. 48.

39.

The same said of a rich man who was stingy, "It is not he that possesses the property, but the property that possesses him." *Ibid.* 50.

40.

The same used to say, "We ought not to speak evil of old age, for we all of us hope to reach it."

Ibid. 51.

41.

The same remarked to an envious man who was looking cross, "I don't know whether it is some harm that has happened to you, or some good to another."

Ibid.

42.

Lacydes the philosopher thought he was doing a very clever thing in sealing up his pantry-door, and then, that it might not be stealthily taken from

him, throwing the seal back through a hole in it. But the servants, observing this, opened the door, stole what they pleased, sealed it up again, and popped the seal back through the hole. And he never found it out ! DIOG. LAERT. iv. 8. 59.

43.

Aristotle, being asked what gain was got by lying, replied, "The never being believed when one tells the truth." *Ibid.* v. 1, 17.

44.

The same, being blamed for giving alms to a worthless fellow, said, "It was *the man* I felt pity for, not his character." *Ibid.*

45.

The same, when asked the difference between educated and uneducated people, replied, "The difference between the living and the dead." *Ibid.* 19.

46.

The same used to say, "A parent who educates is more to be honoured than a parent who begets offspring. One is the author of life, the other the author of a good and useful life." *Ibid.*

47.

The same defined friendship to be "One soul residing in two bodies." DIOG. LAERT. *Ibid.* 20.

48.

The same observed that some men save as if they were to live for ever, and some spend as if they were to die to-morrow. *Ibid.*

49.

The same, when asked what good he had got from philosophy, said, "I have learnt to do without bidding, that which others do only from fear of the laws." *Ibid.*

50.

When someone asked Diogenes the proper time for breakfasting, he replied, "If you are rich, whenever you choose; if you are poor, whenever you have anything to breakfast upon."

Ibid. vi. 2, 40.

51.

Diogenes observing that at Megara the sheep had thick fleeces, but the boys were poorly clad, remarked, "It pays better to be a ram in a Megarian's flock than to be a son in his household."

Ibid. 41.

52.

Diogenes, seeing a harp-player being deserted by his audience, said to him, "Good-bye, Mr. Cock." "Why do you give me that name?" asked the performer. "Because," he replied, "you make all *get up* by your notes." DIOG. LAERT. vi. 2, 48.

53.

When a young man was making a public display of his eloquence, Diogenes filled the front of his mantle quite full of beans, and sat down just opposite. When all the audience stared at him, he said, "Why do you give up that gentleman, and turn your eyes on *me*?" *Ibid.*

54.

The same once remarked that it was no wonder that athletes were stupid, pig-headed fellows, when they were built up on so much bacon. *Ibid.* 49.

55.

The same once was begging for a statue as a present to him. Being asked why he made such an unreasonable request, he answered, "I am practising disappointment." *Ibid.* 49.

56.

The same used once to beg alms, and on one occasion he made this appeal : " If you ever gave to anyone, give to me ; if not, begin charity with me."

DIOG. LAERT. *Ibid.* 50.

57.

The same being asked what creature gives the worst bite, " Of wild beasts, the Informer : of tame beasts, the Flatterer."

Ibid. 51.

58.

The same, on seeing two Centaurs very badly drawn, asked, " Which of these is Chiron ? " (*i.e.* the worse).

Ibid.

59.

Diogenes the Cynic, finding no one attended his lectures, began to play a lively air on the flute. He soon collected an audience, and reproached them thus : " You make it a serious business to attend a nonsensical performance, but hang back from serious instructions with the utmost indifference."

Ibid. vi. 2, 27.

60.

The same philosopher was once offered for sale

in the slave-market. On being told he was not permitted to sit down, he exclaimed, "It doesn't matter, surely; *fish* are sold in whatever position they chance to lie." When he had been purchased by one Xeniades, he said to his new master, "It will be for *you* to obey *me*. One would have to obey the doctor, or the steersman in a ship, even if they were slaves." DIOG. LAERT. 29.

61.

On another occasion, when Diogenes had said to his master Xeniades, "Come, do as you are bid," the latter in surprise quoted a proverb meaning that "truly things are now changed." "Suppose," replied Diogenes, "you had paid money to a physician because you were ill, and then, instead of following his advice, said to him, *truly things are now changed*." *Ibid.* vi. 2, 36.

62.

Diogenes being asked what sort of a character he thought Socrates, replied, "Cracked."

Ibid. 54.

63.

The same Xeniades retained Diogenes long in his service, and he was buried by his master's sons.

On being asked in his last illness how he wished to be buried, he replied, "With my face downwards." "Why?" they asked. "Because," he replied (in reference to the Macedonian supremacy), "in a very short time things will be turned upside down." DIOG. LAERT. *ibid.* vi. 2, 31.

64.

The same, being grossly insulted and beaten by some young men, made a list of them, and went about with their names conspicuously written hanging about him. *Ibid.* 33.

65.

The same, when some strangers were anxious to see Demosthenes, pointed at him with his middle finger, and said, "That's the Athenian demagogue." *Ibid.* 34.

66.

The same, when some one had dropped a loaf, and thought himself too much of a gentleman to pick it up, by way of reading him a practical lesson on his folly, tied a string to the neck of a pot, and dragged it through the Cerameicus. *Ibid.* 35.

67.

The same philosopher said most people's mad-

ness was distinguished by a finger. Go with your middle finger extended, and people will say you are crazy ; go with your forefinger out, as if pointing, and no one will notice it.

DIOG. LAERT. vi. 2, 35.

68.

The same used to say, " Things of great value are sold for next to nothing, and things that are worthless for a very high price. One has to give a hundred pounds for a statue, while a pint of flour costs twopence."

Ibid.

69.

When some one had given Diogenes a knock with a beam, and called out, " Take care ! " he asked, " Are you going to hit me again ? "

Ibid. vi. 2, 41.

70.

When Perdiccas had threatened Diogenes that if he did not come to him he would kill him, he replied: " No great feat that—any venomous creature could do the same. Tell him rather to *threaten to live happily without me.*"

Ibid. 44.

71.

Diogenes said to one who was having his shoes

put on him by a servant, "You'll want help next in blowing your own nose. It will come to that, if you have so little use of your hands."

DIOG. LAERT. vi. 2, 44.

72.

Diogenes was once enjoying the sunshine, when Alexander the Great came to see him. "Ask me," says the king, "any favour you please." "Just stand out of the light then," replied Diogenes.

Ibid. vi. 2, 38.

73.

The same, when some one had been reading at great length, and showed a glimpse of an unwritten page at the end of the book, called out to the audience, "Courage, my lads ! I descry land ahead."

Ibid.

74.

The same, hearing some one maintain that there was no such a thing as *motion*, got up and walked about.

Ibid. 39.

75.

Another was delivering a lecture on the heavenly bodies. "How long is it since you came down from the sky ?" asked Diogenes.

Ibid. 39.

76.

The attendant of an immoral man had inscribed over the door, *Let no evil enter here*. "Then how and where is your master to enter?" asked Diogenes.

DIOG. LAERT. *ibid.*

77.

Diogenes seeing certain officials taking to prison a steward who had stolen a cup, remarked, "Here are the big thieves carrying off the little thief."

Ibid. 45.

78.

Diogenes seeing a dirtily-kept bath, asked, "Where do people wash themselves, who wash here?"

Ibid. 47.

79.

The question was put to Aristotle, how pupils can best make progress in their studies? "Let them try to overtake those already ahead of them," he replied, "without waiting for the laggards to come up with them."

Ibid. v. 1, 20.

80.

The same assured a chatterbox, who expressed a fear that he had tired him with his talk, that he need not apologize; he had not listened to a single word.

Ibid.

81.

The same being asked how we ought to behave to our friends, replied, "as we would wish them to behave toward us." *DIOG. LAERT. v. 1, 21.*

82.

Lycon the philosopher made the feeling remark :
"It is a great distress to a father to see a daughter getting past her prime because she has not money to marry on." *Ibid. v. 4, 65.*

83.

Demetrius, a pupil of Theophrastus, being told that the Athenians had pulled down certain statues formerly erected to honour him, remarked, "They cannot destroy the merits for which they set them up." *Ibid. v. 5, 82.*

84.

The same used to say, "A man's eyebrows are no unimportant part of him ; they can throw a shadow on his whole life." *Ibid.*

85.

Another saying of Demetrius was, "Not only is Plutus (wealth) blind, but the goddess Fortune who leads him." *Ibid.*

86.

One Polycrator, a bad harpist, was making a meal on porridge, when he struck his tooth against a pebble. "See," said one present, "the very lentils are throwing stones at you."

ATHEN. vi. p. 245.

87.

One Chaerephon, a parasite, complained that "he could not bear the wine." "Nor," suggested one of the guests, "the water it is mixed with."

Ibid.

88.

Someone having set on the table some dark and dirty-looking bread, another, to tease him, brought some of a still darker colour. "These are not loaves at all," he said; "they are the shadows of loaves."

Ibid.

89.

Solon, weeping for the death of his son, was told that "Grief was of no use." "That is just why I weep," he replied.

DIOG. LAERT. i. 2, 63.

90.

Chilon being asked what were the most difficult

things, replied, "To keep secrets, to make a good use of leisure, and to bear being wronged."

DIOG. LAERT. i. 3, 69.

91.

Bias thought the most difficult thing of all was, "To bear nobly a change for the worse in our fortunes."

Ibid. i. 5, 86.

92.

The Italians of old were so simple in their habits, that in the time of Cato the Censor even gentlemen of fortune would bring their sons to a dinner, giving them water to drink, and the choice of pears or walnuts to eat, with either of which they were satisfied, and went contentedly to bed.

ATHEN. vi. p. 274.

93.

Socrates being asked whether it were better to marry or not to marry, replied, "Whichever you do, you will regret it."

DIOG. LAERT. ii. 5, 33.

94.

The same used to say, that he wondered people took such pains to make the likeness of stone

statues as close as possible, but no pains at all *not* to become like stone statues themselves.

DIOG. LAERT. ii. 5, 53.

95.

The same observed, that whereas most men lived to eat, he ate to live.

Ibid. 34.

96.

The same, when his wife said, "You are being put to death unjustly," replied, "Would you wish me to die *justly*?"

Ibid. 35.

97.

The same, when about to drink the hemlock, declined a handsome garment offered for the occasion (according to the Greek custom) by Apollodorus. "What!" he exclaimed, "is 'this old cloak good enough for me to have lived in, and not good enough to die in?"

Ibid.

98.

The same, when his pupil Antisthenes made a display of a ragged mantle, said to him, "I can see your vanity through that hole in your cloak."

Ibid.

99.

The same, when Alcibiades said he could not

bear to hear Xanthippe scold him, replied, "*You* don't mind hearing your geese hiss." "But," said Alcibiades, "*they* produce goslings for me." "And Xanthippe," replied Socrates, "produces babies for me."

DIOG. LAERT. 37.

100.

Lycurgus being asked why he brought up Spartan young women in the same athletic exercises as the men, gave the three following reasons :—First, that a vigorous offspring may be born from strong bodies ; next, that they may bear themselves bravely in child-birth ; thirdly, that if necessity arises, they may be able to fight for themselves, their children, and their country.

PLUT. *Ap. Lac. Lycurg.* xii.

101.

The same legislator, when someone wished to know why the law forbade a dower being given with any daughter, replied, "That every girl may have a chance of marriage for her own sake, without regard to her fortune."

102.

Bias the philosopher was once in a storm at sea,

with an impious crew, who began to pray to the gods for help. "Hush!" said he, "lest the gods should be made aware who is sailing here."

DIOG. LAERT. i. 5, 86.

103.

The same, when an irreligious man asked him to define *piety towards the gods*, made no reply. When asked the reason of his silence, he answered, "Because you are asking about that which does not concern you in the least." *Ibid.*

104.

The same once remarked that he felt greater pleasure in deciding between his enemies than between his friends. For you cannot help making one friend an enemy, and are pretty sure to make one enemy a friend. *Ibid.*

105.

The same, when asked what was the greatest pleasure to most men, replied, "Making money." *Ibid.*

106.

The same used to say that a man ought to mea-

sure his life with a view to two probabilities : it may be short, and it may be long.

DIOG. LAERT. i. 5, 86.

107.

The same advised his friends to be slow in undertaking any scheme, but to stick to it and carry it out when once decided upon. Among his sage maxims were these :—Don't talk quick ; it shows levity of character. Prize above all things good sense. When you are asked what you think about the gods, say that of course there are such beings. Don't praise one who does not deserve it, merely because he is rich. Take only by persuasion, not by force. Thank the gods for any good you may do or receive. Make learning your resource against old age, for it is the only possession you are sure of keeping.

Ibid.

108.

Anacharsis the Scythian used to say that he could not understand how the Athenians encouraged prize-fights and yet passed laws against outrages.

Ibid. i. 8, 103.

109.

The same, finding that the thickness of a ship's

plank was under two inches, said, "That is the distance between the crew and death."

DIOG. LAERT. i. 8, 103.

110.

The same, when asked what ships were the safest? replied, "Those in dock." *Ibid.* 104.

111.

The same was greatly surprised that the Greeks, who used charcoal for fuel, could leave the smoke in the mountains and carry the wood into the city!

Ibid.

112.

The same defined a market-place to be "A space marked out for the purposes of cheating."

Ibid. 105.

113.

Myso, who was a misanthrope, was once seen at Lacedæmon in a solitary place, indulging in laughter. "Why," he was asked, "do you laugh when there is no one here?" "*Because* there is no one here," he replied.

Ibid. i. 9, 108.

114.

The same used to say, "Do not look for facts from words, but words from facts. For facts are

not brought about for the sake of being talked of ; talk is the result of fact."

DIOG. LAERT. i. 9, 108.

115.

Diogenes used to reason thus :—" All things belong to the gods. Wise men are the friends of the gods. The proverb says, ' Friends have all things in common.' Therefore, all things belong to wise men."

Ibid. vi. 2, 37.

116.

The same, observing a woman kneeling before a statue without strict regard to the disposition of her dress, thought to give her a lesson against superstition. So he went up to her and said, " My good woman, you know the gods are everywhere ! Take care one of them is not standing behind you now and *looking at your legs.*"

Ibid.

117.

Diogenes lighted a lamp in the daytime, and said he was " Trying to find a man." *Ibid.* 41.

118.

Lycurgus recommended pursuit of a routed

enemy only so far as to secure a victory. "It is your interest not to kill more than you need," said he; "for when they know that you give quarter to those who run, and slay only those who make a stand, it is clear which course they will pursue."

PLUT. *Ap. Lac. Lyc.* 30.

119.

Dionysius sent Lysander two female dresses, and asked him to choose which he liked best and convey it with his compliments to his daughter. "She had better make the choice herself," he replied,—and carried them *both* away. *Ibid. Lys.* 1.

120.

When someone was roundly abusing Lysander, he said, "Lay it on thick; spare not, speak out, omit nothing! There seems to be a good deal of venom on your mind, and perhaps you may thus work off some of it." *Ibid.* 13.

121.

Some time after the death of Lysander, King Agesilaus went to his house to see what papers he had left. Finding a treatise advocating an elective

in place of an hereditary monarchy, he was desirous to publish it, to show the malice of the man. But Cratidas, who was then the chief man among the Ephors, fearing lest the argument should convince the people, advised him to suppress it. "Don't let us dig Lysander up again," he said, "but rather bury his theory with him."

PLUT. *ibid.* Lys. 14.

122.

Diogenes being asked if he could account for the pale colour of gold, said it was because it had so many always plotting against it.

DIOG. LAERT. vi. 2, 51.

123.

The same, on seeing some women who had been hanged on the boughs of an olive tree, said, "I wish all trees bore that kind of fruit." *Ibid.* 52.

124.

The same, being asked whether he kept any girl or boy as a servant, replied in the negative. "Then who is there to bury you when you die?" they asked. "Whoever wants the house," he replied.

Ibid.

125.

When Plato was lecturing on his theory of "Abstracts," Diogenes said, "Table-ism and cup-ism I cannot see, though I can see a table or a cup." "That," replied Plato, "is because you have eyes to see the one, but not *mind* to apprehend the other."

DIOG. LAERT. vi. 2, 53.

126.

Some one was desirous to study philosophy under Diogenes. He put a red herring into his hands, and said, *Follow me*. The applicant, ashamed to do so, tossed away the fish and left him. After a time Diogenes met him, and said, "The friendship between you and me has been broken off by a red herring."

Ibid. vi. 2. 36.

127.

The same, observing a little boy drinking water with his hands, took out of his scrip a cup which he carried in it, and flung it away, saying, "That boy has beaten me in thrift." Shortly afterwards, he threw away his plate too, on seeing another boy who had just broken his, and was holding his porridge in a hole which he had scooped in his loaf.

Ibid. 37.

128.

On some Athenian remarking, "You Spartans are too much given to doing nothing," Nicander replied, "And you Athenians to doing too much."

PLUT. *Ap. Lac. Nic.* 3.

129.

Panthoides was asked what he thought of the lectures on morality delivered by the philosophers in the Academy? "They are good," said he, "very good indeed, but utterly useless; for you Athenians never think of following them."

Ibid. Panth. 2.

130.

The people of Delos were arguing before the Athenians the claims of their country,—a sacred island, they said, in which no one is ever born and no one is ever buried. "Then," asked Pausanias, "how can that be your country?"

Ibid. Paus. 1.

131.

When some persons who had been expelled from Athens were urging Pausanias to lead an army against them, saying that they alone had hissed when his name was announced at the Olympian

games, he answered, "If they hiss when they are well treated; what will they do to me when they are hardly dealt with?"

PLUT. *Ap. Lac. Paus.* 2.

132.

When a thin and weakly man was urging Pausanias to fight with his enemies to the death, he said to him, "Then will you strip, and show them what sort of a man you are who give this very spirited advice?"

Ibid. 4.

133.

Pausanias the son of Pleistoanax was asked why the Spartans never repealed any of their ancient laws. "Because," he replied, "laws have authority over men, not men over laws."

Ibid. 1.

134.

The same, when a physician had examined him, and assured him there was nothing the matter, said, "Just so; that is because I have not been in the habit of consulting *you*."

Ibid. 4.

135.

The same, on another occasion, was asked why

he spoke evil of a physician whom he had never consulted? "If I had consulted *him*," said he, "I should not now have been speaking either good or evil of anybody." PLUT. *Ap. Lac. Paus.* 5.

136.

The same, when his medical adviser remarked he had "become aged," retorted, "Because I have not taken your pills." *Ibid.* 6.

137.

The same defined a "good doctor" to be one who buried his patients quickly, and did not keep them alive on physic. *Ibid.* 7.

138.

Paedaretus, when some one was praising for his good nature an effeminate-looking man, remarked, "We should not praise men for being like women, nor indeed women for being like men, unless there should be some special occasion for it."

Ibid. Paed. 2.

139.

The same, when he found his name had not been inscribed among the Three Hundred, who stood first in military rank, went away laughing. Being

asked by the Ephors the reason of his conduct, he replied, "Through joy that the state has three hundred better citizens than myself."

PLUT. *Ap. Lac. Paed.* 3.

140.

Pleistarchus, when a certain advocate was trying to be "funny," said to him, "If you go on joking, my good friend, you will become a joker, just as those who are always wrestling become wrestlers."

Ibid. Pleist. 2.

141.

Polydorus, son of Alcamenes, said to one who was always threatening his enemies, "You don't see that you are wasting the greatest part of your vengeance."

Ibid. Polyd. 1.

142.

Thales, when his mother urged him to marry, used to plead, "I am too young." When she still pressed him in his middle age, he replied, "I am too old."

DIOG. LAERT. i. 1, 26.

143.

The same philosopher, being conducted from his house one night by his old housekeeper to see the

stars, tumbled into a ditch. "Do you expect, sir," she asked, "ever to know things above your head, if you don't see things under your feet?"

DIOG. LAERT. i. 1, 34.

144.

The same, on saying that "Death was just as good as life," was asked, "Why, then, don't you die?" "Just *because* there is no difference," he replied.

Ibid. i. 1, 35.

145.

The same being asked the best way of bearing adversity, replied, "By seeing your enemies worse off than yourself."

Ibid. i. 36.

146.

The same remarked that the best and most righteous way of living was to do nothing which we blame in others.

Ibid.

147.

The same defined a happy man to be one "healthy in body, easy in circumstances, well-stored in his mind."

Ibid. i. 37.

148.

Croesus, having dressed himself in all his royal robes and decorations, and taken his seat on his

throne, asked Solon if he had ever seen a more beautiful sight. "Yes," replied Solon, "cocks, pheasants, and peacocks; for their dress is natural to them, and a thousand times prettier."

DIOG. LAERT. i. 2, 51.

149.

The same philosopher used to say that laws were like spiders' webs; they would hold any small and light matter, but larger objects always broke through and escaped.

Ibid. i. 2, 58.

150.

Some one, in anger at a discussion, gave Socrates a kick. When surprise was expressed at his bearing it patiently, he said, "If an ass had kicked me, should I have brought it before the magistrate?"

Ibid. ii. 5, 21.

151.

Euripides once gave Socrates a work by Heraclitus, and asked him what he thought of it. "What I understand," he replied, "is very good, and so, I dare say, is what I don't understand; but it wants a good diver to get to the bottom of it."

Ibid. ii. 22.

152.

Alcibiades offered Socrates a large piece of land to build a house on. "If I had wanted a pair of shoes," he said, "would you have given me a whole hide, merely that I might make a fool of myself?"

DIOG. LAERT. ii. 24.

153.

Socrates, looking at the quantity of things sold in the market, used to say, "How many there are which I do *not* want!"

Ibid. ii. 25.

154.

The same used to say "That he knew nothing, except the one fact that he knew nothing."

Ibid. ii. 32.

155.

Phocion, seeing the Athenians eager to make a raid into Bœotia, and disapproving of it, ordered the crier to give public notice, "All citizens between twenty and sixty years of age are to take five days' provision and follow the general immediately after this meeting." At this the seniors murmured, but Phocion said to them, "What rea-

son have you to complain? I, your leader, am eighty years of age, and I shall be one of you."

PLUT. *Vit. Phoc.* 24.

156.

The same general, on one occasion when he had assigned a place to the heavy armed troops, observed a young man advance beyond the rest, and again retire into the rank when an enemy faced him. "My lad," said he, "you have deserted *two* posts; one which I gave you, and another which you gave yourself."

Ibid. 25.

157.

When news had been brought to Athens of the death of Alexander the Great, Demades the orator bade the people not to listen to it. "Had it been so," he said, "the whole world would long ago have smelt the corpse."

Ibid. 22.

158.

Phocion compared the talk of Leosthenes to a cypress tree,—tall, and big, but without fruit.

Ibid. 23.

159.

Hypereides the orator asked Phocion when he

would advise the Athenians to go to war. He replied, "When I see the young men keeping to the ranks ; the rich willing to pay taxes ; and the orators keeping their hands off the public money."

PLUT. *Vit. Phoc.* 23.

160.

Demades the orator once said to Phocion, "I think the Athenians ought to adopt the Spartan polity, and if you advise it, I will both write and speak in favour of it." Phocion replied, "You are not the man to recommend Spartan simplicity, with your perfumes and your fine clothes." *Ibid.* 20.

161.

Phocion, being asked for a subscription for a religious purpose, pointed to his banker, and said, "Ask the rich ; I should be ashamed to pay money to you, when I owe it to *him*." *Ibid.* 9.

162.

When one Aristogeiton, a common informer, advocated a warlike policy in the assembly, but, on the military lists being made out, came walking with a stick and wearing a bandage on his leg, Phocion called out with a loud voice, "Put down

Aristogeiton too, and describe him, *lame and scamp.*"

PLUT. *Vit. Phoc.* 10.

163.

The same Phocion, when Aristogeiton was in prison for debt and had begged to see him, rejected the entreaties of his friends that he should not go. "Where," he asked, "could one meet the man with greater pleasure?"

Ibid. 10.

164.

Phocion had so great a regard for Chabrias, that after his death he did everything in his power to reform his profligate son Ctesippus. On one occasion, when he was being pertly addressed and interfered with in his military plans, he exclaimed in bitterness, "O Chabrias, Chabrias, great indeed is my regard for your friendship, when I bear patiently with this son of yours!"

Ibid. 7.

165.

Anaximander was once laughed at by some little boys for his singing. When told of it, he said, "We must sing better, on account of these small boys."

DIOG. LAERT. ii. 1, 2.

166.

Anaxagoras, on being shown the costly tomb of Mausolus, defined it to be "the ghost of wealth turned into stone." DIOG. LAERT. i. 3, 10.

167.

Some one asked Diogenes at what time of life he had best marry? "If you are young," he replied, "*not yet* ; if you are old, *never*."

Ibid. vi. 2, 54.

168.

The same, observing a young man blush, said, "Never mind, my lad ; you bear virtue's colour on your cheek."

Ibid.

169.

The same, when asked what wine he liked best, replied, "That which comes out of a friend's cellar."

Ibid.

170.

The same, being asked why men give alms to beggars but have nothing to spare for philosophers, said, "It is because they expect to become halt and blind themselves, but *not* to become philosophers."

Ibid. vi. 56.

171.

Aristides had so strong a sense of justice that he stood up for right even when contending against his enemies. On one occasion he was prosecuting one of these in court, and the charge was of such a nature that the jury seemed unwilling to hear his defence, and showed some impatience to give their verdict immediately. Upon this Aristides arose, and joined in the defendant's appeal to the court that he might be heard and not be deprived of his legal rights. PLUTARCH, *Vit. Arist.* ch. 4.

172.

The same, having on another occasion to decide a claim for two private persons, on one of them remarking that his adversary had given Aristides a great deal of annoyance, said to him, "Tell me rather if he has done *you* any harm ; it is for you, not for myself, that I am sitting here as judge."

Ibid.

173.

The son of Iphicrates, being a tall lad, was drafted into the military service, though under age: On which the father remarked, "If they regard

tall children as men, in fairness they ought to regard little men as children."

ARISTOTLE, *Rhetoric*, book ii. ch. 23.

174.

Xenophanes used to say, "It is equally impious to assert the gods were born, and to affirm that they can die; for in both cases there must be a time of non-existence of gods." *Ibid.*

175.

A rich Athenian called Callias was accused by his enemies in court, among other charges, of neglecting his near relative, Aristides, and allowing him, the admired of all Greece, with his wife and family, to be almost starved through poverty. Upon this Callias challenged Aristides to declare the truth, that he had in fact declined many offers of money from him, with this remark; "I ought to be more proud of my poverty than Callias of his wealth. For wealth is a gift we very often see both well and ill used; but it is not easy to meet with one who bears poverty like a true gentleman. It is only those who dislike to be poor that are really *ashamed* of poverty."

PLUTARCH, *Life of Aristides*, ch. 25.

176.

Zeno used to say that it was more serious to make a slip with the tongue than with the foot.

DIOG. LAERT. vii. 1, 26.

177.

Aristo compared lectures on logic to spiders' webs. "They show skill in catching," he said, "but are practically useless." *Ibid.* vii. 2, 161.

178.

Cleanthes, on being taunted with being too cautious, replied, "That is why I make so few mistakes." *Ibid.* vii. 5, 171.

179.

The same was conversing with a young man, and asked him, "Do you understand me?" "O yes," said the youth. "Then how is it," he asked, "that I don't understand that you understand?"

Ibid. vii. 172.

180.

Some one was finding fault with Cleanthes on the score of his old age. "I, too," said he, "wish to depart hence; yet when I am conscious of perfect health in all respects, and retain full power

both to write and to read, then again I am content to abide at my post in life."

DIOG. LAERT. vii. 174.

181.

Pyrrho, being in a ship during a storm, observed that the crew looked very grave. But he raised their courage by his own calmness, and by pointing out a pig that was feeding quite unconcerned. "A wise man," he said, "ought to be at least as tranquil as a pig."

Ibid. ix. 11, 68.

182.

Timon said to one who was always expressing *wonder* at everything he saw, "Why don't you wonder that three of us here have only four eyes?" The fact was, that two of the three happened to have lost an eye.

Ibid. ix. 112, 114.

183.

A certain man who prided himself on his knowledge of etiquette, whenever he visited the younger Dionysius used to shake out the folds of his mantle to show that he carried no weapon that could be used against a tyrant. Dionysius, thinking it implied a reproach to him, gave orders that the man should

do the same when he *left* his presence, lest perchance he should be carrying off something he had stolen. PLUTARCH, *Vit. Timoleon*. ch. 15.

184.

Philip of Macedon was once discoursing with others over their wine about some tragedies which the elder Dionysius had left, and ironically remarked that "he wondered how he found time to write them." "He did it," replied the younger Dionysius, "while you and I, and all those who are thought to be well off, were wasting our time over the bowl." *Ibid.*

185.

Theophrastus relates that the Spartan King Archidamus was fined by the Ephors for having married a woman of short stature. "He will not beget kings for us, but *kinglets*," they said.

PLUT. *Vit. Ages*. ch. 2.

186.

Minecrates, a physician, having been successful in treating some cases that had been given up by others, had the title of *Zeus* (Jupiter) given him by his admirers. Conceited of the honour, he wrote thus

to Agesilaus ;—"Menecrates Zeus sends greeting to King Agesilaus." To which he received the reply, "King Agesilaus wishes Menecrates good health."

PLUT. *Vit. Ages.* ch. 21.

187.

Plato used to say, that of all the distinguished statesmen Athens ever had, Aristides alone was worthy of account ; for whereas Themistocles, Cimon, and Pericles had filled the city with fine buildings, and wealth, and many other glories which were but trifles, Aristides had been a virtuous ruler of the State.

PLUTARCH, *Life of Aristides*, ch. 25.

188.

Lucullus, when his soldiers were very eager to capture a fort believed to contain much treasure, pointed out to them a distant fastness on Mount Taurus. "*That*," said he, "must first be destroyed. We will hold *this* in reserve for conquerors."

PLUTARCH, *Life of Lucullus*, ch. 24.

189.

Someone told Diogenes that most people laughed

at him. "And very likely," he said, "the asses bray at *them*; but as they don't care for the asses, so neither do I care for them."

DIOG. LAERT. vi. 2, 58.

190.

Diogenes observed a boy, known to be the son of a courtesan, throwing a stone into a crowd; he called out to him, "Mind you don't hit your father, boy!"

Ibid. 62.

191.

The same, being requested to return a mantle, sent back this answer: "If it was intended as a present, I have it still; if it was a loan, I have not yet done with it."

Ibid.

192.

When some one brought Diogenes a pupil, saying he was a very clever lad, and of a most excellent and amiable disposition, he asked, "Then what on earth does he want *me* for?"

Ibid. 64.

193.

Diogenes once went into a theatre just as all were coming out of it. Being asked why he did

so, he said, "I have been opposing people all my life."
DIOG. LAERT. *ibid.* 64.

194.

The same, watching a very unskilful archer practising at a mark, went and sat down close to it, *that I may not get hit*, he said. *Ibid.* 67.

195.

Crates, the Theban philosopher, was asked by Alexander whether he wished his country to be restored to its former greatness. "What's the use?" he said; "probably another Alexander will overthrow it again."
Ibid. vi. 5, 93.

196.

Diogenes was shown a contrivance for telling the time of day. "A very useful invention," he remarked, "for preventing one being late at dinner."

Ibid. vi. 9, 104.

197.

Zeno of Citium, the Stoic philosopher, was a pupil of Crates. Now the Cynics prided themselves on having no false shame, and as Zeno seemed deficient in this virtue, Crates bade him carry a pot of porridge through the Cerameicus.

Seeing him try to conceal it, he gave the pot a sly knock with his staff and broke it, so that the porridge ran down over his legs. "Don't run away, little Red-legs," said Crates, "no great harm has happened to you." DIOG. LAERT. vii. 1, 3.

198.

Zeno had observed that a certain glutton used to eat up all the fish at table and leave none for his messmates. On one occasion, when a large fish was served, Zeno took it up and devoured the whole of it. At this the man stared, but Zeno quietly said to him, "How do you suppose your messmates feel every day, if *you* cannot put up with my taking a liking for fish for a single day?"

Ibid. 19.

199.

The same, when a young man was asking some question that seemed to imply inquisitiveness ill suited to his age, conducted him to a mirror, and bade him look at himself. "Do you think," he asked, "your inquiries are suited to such a face as that?"

Ibid. 19.

200.

Lysander, after the final defeat of the Athenians,

despatched a quantity of coin and treasure to Sparta by sea, under the care of Gylippus, who had been the Spartan commander at Syracuse. He, not aware that each sealed box contained under the lid a written statement of the contents, loosened the bottom of each and took out a quantity of silver money bearing the device of an owl. The stolen money he concealed under the roof of his house, but he took the boxes to the Ephors, and showed them the unbroken seals. Finding the accounts did not tally, they were much perplexed, till they received a useful hint from a servant of Gylippus:—“*There is a whole lot of owls roosting under master's tiles.*”

PLUTARCH, *Vit. Lysand.* ch. 16.

201.

When Aristonous, an obsequious harper, had told Lysander, by way of compliment, that “when he gained his next victory in music at the Pythian games, he should have himself proclaimed as a member of Lysander's family,” Lysander quietly said, “As my *stunkey*, you mean.”

Ibid. ch. 18.

202.

Cleon, the Athenian demagogue, once kept the

people in full assembly waiting for him a long time. At last he appeared, dressed for dinner, and begged them to adjourn the meeting till to-morrow. "The fact is, gentlemen," said he, "I have just been attending a sacrifice, and I am rather engaged, as I have a dinner party to-day." The Athenians good-naturedly laughed, and dismissed the meeting.

PLUTARCH, *Life of Nicias*, ch. vii.

203.

When Alexander made his expedition into India, certain ambassadors came to him to tender their submission. One of these, a prince called Acuphis, asked what they should do to secure the friendship of so great and generous a chief? "Let them appoint *you* their governor," he replied, "and send to me a hundred of their best men." "Don't you think, Sir," replied Acuphis, "it would make my position as ruler somewhat easier if I were to send you a hundred of our *worst* men?"

PLUT. *Life of Alexander*, ch. lviii.

204.

Alexander on one occasion sent for ten of the

Indian "Gymnosophists," and propounded to each a difficult question, telling them he would put to death first the first man who gave a wrong answer, and then the rest in succession; and he ordered the eldest of the ten to act as judge. But the judge declared himself unable to decide; on which Alexander said, "Then *you* shall die first, for giving such a reply." "Not," replied the other, "unless your majesty thinks fit to break your royal word."

PLUT. *Life of Alexander*, ch. lxiv.

205.

Among the questions propounded as above were the following:—"Are there more dead or more living men?" Answer: "More living; for the dead *are not*." "What is the most mischievous creature in existence?" Answer: "That which is hitherto unknown to man." "Which was created first, day or night?" Answer: "Day, by *one day*." (When Alexander said, "That is an obscure answer," he replied, "And to an obscure question.") "Is life or death the stronger?" Answer: "Life; for it bears so many evils." "How long ought a man to live?" "Till he begins to think dying is better than living."

Ibid.

206.

A man was charged with the grave offence of beating his own father. His excuse was, "It runs in the family. He used to beat his father, and that father did the same to *his* father. Look at that boy of mine," said he; "why, he will beat *me* when he grows up to be a man."

ARISTOTLE, *Eth. Nic.* vii. ch. 6.

207.

The same amiable youth, while violently dragging his father at his front door, was told to stop there. "*I* never pulled *my* father beyond his door," he said.

Ibid.

208.

Popular resentment is often appeased when a single one has been punished, even if he is really less guilty. On this principle Philocrates, when asked "Why he did not make his defence, as the people were furious against him," replied, "Wait till some one else is being tried."

ARISTOTLE, *Rhetoric*, ii. ch. 3.

209.

The wife of King Hiero once asked Simonides

whether it was better to be born wealthy or wise ?
“Wealthy, it would seem,” he replied, “for I always see the wise hanging about the doors of the rich.”
ARISTOTLE, *Rhetoric*, ii. ch. 16.

210.

A fox, having got into a ditch, was attacked by horse-leeches. “Shall I relieve you of them ?” asked a good-natured hedgehog. “By no means, my dear friend,” replied the fox ; “they can’t suck much more of my blood now ; but a new batch of them might drain me dry.”

Ibid. ch. 20.

211.

Dionysius, the Ruler of Syracuse, had sent to Olympia and Delphi certain costly offerings of “chryselephantine” (gold and ivory) workmanship. Iphicrates, the Athenian general, fell in with the ships which were conveying them and took possession of the property, sending at the same time a despatch to Athens to ask what was to be done with it. The reply was, “Pay your soldiers, and don’t inquire too closely about the claim of the gods.” So the goods were sold as spoils lawfully

taken from the enemy. Dionysius was very angry with the Athenians, and sent them this letter :—
“Dionysius to the council and popular assembly of Athens. It would be unreasonable in me to add, *health and happiness*, for you are sacrilegious pirates and plunderers, you have taken and destroyed offerings sent by us to be solemnly dedicated to the gods, and you have been guilty of impiety to the two greatest of them all—Apollo at Delphi, and Zeus at Olympia.”

DIODOR. SIC. xvi. ch. 57.

212.

After the defeat of the Athenians at Chæronea, Philip, who had been celebrating his victory at a banquet, went with his friends, somewhat excited by wine, through the ranks of the captives, taunting them with having lost their usual luck. Demades the orator happened to be one of the prisoners of war, and he made bold to address to the king words well adapted to check this display of bad taste :—“Sir, Fortune has given you to play the part of Agamemnon, and you ought to be ashamed of acting like Thersites.”

Ibid. ch. 87.

213.

A pedantic man called to his servant to bring to the bath "that unused clogk," meaning that *new* one. While there, it was stolen from him, and his friends had the laugh against him for taking the trouble of finding an article which he had himself described as "of no use." ATHEN. iii. p. 97.

214.

Anacharsis being asked what the Greeks did with their money, replied, "They count it."

Ibid. iv. p. 159.

215.

A wealthy young man came from Ionia to reside at Athens, where he made a great display of his fine clothes. When asked the name of his native place, he answered "Richborough." *Ibid.*

216.

Thales of Miletus was taunted by his friends for pursuing philosophy and remaining in poverty. Having observed, during the winter, signs of a good crop of olives, he gave security for the hire, for no great sum, of all the oil-works in Chios and Miletus for the coming year. As the season advanced

and the crop proved a heavy one, he sublet the properties and realized a large profit. "You see, my friends," said he, "what philosophers *can* do in the way of money-making, only they don't care about it." ARISTOTLE, *Politics*, i. ch. iv.

217.

A certain house at Agrigentum was called "The Ship," from the following cause. A party of young men were one day drinking there, and became so "fuddled" that they fancied they were in a storm at sea! So they began to toss the chairs and sofas out of window to lighten the vessel, imagining that they were carrying out the orders of the pilot. Of course the people without ran off with the goods, and the affair became known to the authorities, who went to the house next morning. When asked for an explanation, the young men, not yet fully sober, replied, "They had been forced by the violence of the storm to throw overboard all superfluous goods." One of them, who seemed to be spokesman for the rest as the senior, added, "And I, men-Tritons! was so frightened that I lay down at the very bottom of the ship's hold!" The officers, seeing the state of the case, good-naturedly let

them off with a warning "Not to drink so much again." "Thank you, good sirs," they replied; "if ever we get safe to port from this dreadful storm, we will set up statues to you in our own country as to Saviours from the Sea." ATHENÆUS, ii. p. 37.

218.

A man in Sicily with a shrewd eye for business invested a sum of money which had been deposited with him in the purchase of iron, of which he secured the monopoly in the city. When merchants came to buy, he sold it at a moderate profit, and yet found that he had trebled his capital. Dionysius, the ruler, hearing of his success, sent for the man and said to him, "You may take your money, but you must leave the city. You have found out a way of trading which will prove very injurious to my revenues." ARISTOTLE, *Polit.* i. ch. v.

219.

Pittacus of Priene enacted a law, that a heavier fine should be inflicted on a drunkard for an assault than on one who was sober. Thus he was so far from making any allowance for the act of a drunken man, that he wisely had in regard the much greater

frequency of drunken brawls, and the necessity of preventing them.

ARISTOTLE, *Polit.* ii. ch. ix.

220.

After the battle of Issus, Alexander went, accompanied by his friend Hephæstion, to pay Sisygambriis, the queen of Darius, and the ladies of her court, a visit of ceremony, and to promise them his gracious consideration and protection. Seeing them both dressed in the same way, but Hephæstion the taller and handsomer of the two, the queen addressed him as "your majesty." Being told of her mistake, and being somewhat confused by it, she made a low curtsy a second time. "Never mind, my dear lady," said Alexander; "we are both *your majesty* alike."

DIODOR. SIC. xvii. ch. 37.

221.

When Alexander paid a visit to the temple of Jupiter Ammon, he was addressed by the aged priest, "Hail, my Son, and accept these words as the welcome of the god himself." "*His son* then I will

henceforth be," replied Alexander. "Tell me now, am I to be the lord of all the world?" The reply of the priest, after consulting the oracle, being favourable, Alexander said, "One more question answer me now. Have I sufficiently avenged the murderers of my father, or have any escaped me?" "Hush!" replied the obsequious priest. "No mortal man *could* execute any plot against your Father! *Philip's* murderers, however, have all met with their deserts." DIODOR. SIC. xvii. ch. 51.

222.

Alexander, after the capture of the royal palace and treasures of the Persian king at Susa, took his seat on the royal throne. One of his attendants, observing that his feet did not reach the footstool, brought a small table that had been used by Darius, and placed it under him as a support. "Thank you," said Alexander, "that will do very well." Seeing one of the eunuchs who stood by the throne burst into tears, he inquired, "What is the matter now?" "Oh, Sir," said he, "*that table!* my master's pet table! To think it should have ever come to such a use as this, for you to set your dirty feet upon it!" *Ibid.* ch. 66.

223.

Cypselus of Corinth made a vow to Zeus, that if he ever became master of the city, he would dedicate to him all the Corinthians possessed. When that event had taken place, he ordered all the citizens to make a return of their incomes. From each of them he took a tenth part, and ordered them to trade with the rest. This was regularly repeated for ten years, at the end of which he had fulfilled his vow, and the citizens had got rich again.

Anonymi Œconomica, § 2.

224.

Mausolus, tyrant of Caria, had some ingenious methods of raising revenue. On one occasion, when tribute was demanded from him by the Persian king, he told his people that he had no money. Whereupon certain persons, instructed for the purpose, rose and made liberal but sham offers. At this the wealthy citizens, whether from shame or from fear, promised much larger sums, and *paid them too*.

On another occasion he told the people of Mylasa that their city, being the metropolis, ought to have a wall to secure their possessions; for the Great King was coming to invade them! So the money

needed was quickly contributed, and he took it, but said to the people, "My friends, Providence is not building you a wall just yet."

Anonymi Economica, § 14.

225.

Chærephon, the friend of Socrates, was buying some meat, and objected to the cut offered him as too "bony." "Why, sir," said the butcher, "we always consider the meat is sweetest next the bone." "Perhaps so," said Chærephon; "but bone weighs heavy in the scale."

ATHEN. vi. p. 244.

226.

Dionysius used to take a walk round the temples at Syracuse, and if he saw a table of gold or silver at any shrine, he would say to his attendants, "Thank the god of luck, and carry that home." If any statues were represented as holding out a goblet, he exclaimed, "Much obliged!" and took it away. The golden crowns and the spangled robes he removed from all the images, saying, "I will myself present you with lighter clothes and more fragrant chaplets." Accordingly he dressed them in white

linen, and put wreaths of white violets on their heads.

Anonym. Econom. § 42.

227.

India possesses many species of apes of different sizes. These are captured by hunters who avail themselves of their natural propensity to imitate, for they are too strong as well as too cunning to be caught in any other way. Accordingly, some smear their eyes with honey, and put birdlime within reach of the creatures, which prevents them from opening their eyelids. Some clap mirrors on their heads, and provide watchers with a loop and a cord, so as to pull them back. Some again let the apes see them putting on shoes, and leave in their way other shoes to which a string is tied, so that the ape vainly tries to hobble away from the spot.

DIODOR. SIC. xvii. ch. 89.

228.

Eumenes, in his contest with Antipater in Armenia, was shut up in a small, rocky fortress. Finding it difficult on rough and narrow ground to exercise his horses, and aware of their importance to him, he devised a new and ingenious plan. He

set up erect three poles, and fastened the horses' heads by ropes tied to pegs or cross-bars in them at such a height that they just failed to touch the ground with their forelegs. In their violent efforts and struggles to do this, all the limbs and the whole bodies were so put to the stretch that the sweat poured from them, and the animals had a first-rate lesson in prancing and kicking!

DIODOR. SIC. xviii. ch. 42.

229.

One Kineas, a Thessalian, had great influence with Pyrrhus. Seeing the king resolved on an expedition against Italy, he introduced the following conversation. "A great people, sire, those Romans, and rulers of many warlike nations! Suppose, by favour of heaven, we should conquer them; what use shall we make of our victory?" "That, Kineas," replied the king, "is plain enough. If Rome falls, all Italy is in our hands." "And if we get Italy," asked Kineas, "what then?" "Sicily," replied the king, "will be easily taken next." "And then?" "Libya and Carthage will be unable to withstand us." "Of course," said Kineas; "and then we shall get back Mace-

donia and Hellas! *And then?*" "Then," said the king, "we will stay at home and enjoy ourselves over the bowl!" "And cannot we do that *now*," rejoined Kineas, "without wading through such a sea of blood?"

PLUTARCH, *Vit. Pyrrh.* ch. 14.

230.

A soldier in the service of Antigonos was noted for his reckless bravery. Observing on one occasion that he seemed ill, the king charged his physicians to look after him and cure him, if possible, in case his services should again be required. When however he was restored to health, Antigonos was surprised to find him much more cautious in action, and reproached him for it. "Sir," said he, "you are the cause of the change, by getting me cured of a malady which made me reckless of life." Thus it is one thing to care much for valour, and another thing to care little about living.

Ibid. Vit. Pelopid. ch. 1.

231.

When the people of Tarentum were engaged in a war against the Romans, a large party of them

proposed to invite the aid of Pyrrhus, as one of the greatest generals of the day. This measure was opposed by the older and more sensible citizens, but the war party refused them even a hearing in the popular assembly. At length one of them, called Meton, hit upon an expedient well suited to the low tastes of a democracy. Dressing himself up as a drunken reveller, and attended by a girl with a flute, he staggered into the assembly the day before the final vote. "Hoorah!" shouted the mob; "give us a tune and a dance! *Hoorah!*" Thus obtaining a hearing, as if he were just going to perform, he addressed them thus: "Citizens of Tarentum! You do well in thus allowing this sort of revelry while you can. And if you take my advice, you will make the most of your present liberty, for if Pyrrhus comes here, you will most certainly lose it!"

PLUTARCH, *Vit. Pyrrh.* ch. 13.

232.

It was a remark of Aristotle's, that some rich persons make no use of their wealth through their habit of counting their small gains, while others make a bad use of it through their habit of indul-

gence ; and if the latter are slaves to pleasure, the former are not less slaves to business.

PLUTARCH, *Vit. Pelopid.* ch. 3.

233.

Pelopidas, who had married well, and had children, was reproached by his friends for being careless about money, which, said they, is a necessary thing. "*Necessary*, no doubt," replied he, "to Nicodemus here," pointing to a man who was both lame and blind.

Ibid.

234.

A Laconian, on congratulating Diagoras, who had not only gained an Olympian victory himself, but had lived to see his sons obtain the same honour, and sons and daughters born from them to perpetuate the race, said to him, "Die, Diagoras ! The next highest step, up to heaven, you cannot climb."

Ibid. ch. 34.

235.

Philopoemen, the Achæan general, was apt to be careless about his personal appearance. One day, a lady of Megara was told that the general was coming to dinner. Her husband being absent at the

time, she felt some difficulty in making the necessary preparations. Meanwhile a stranger arrived in rather a shabby military cloak. She, thinking it was one of the general's servants who had preceded him, said to him, "Lend a hand here, will you?" So the man flung off his cloak, and began at once to split wood. On the husband arriving, he exclaimed, "*Philopæmen!* What means this?" "My dear fellow," said the general, "I am only paying the just penalty of my own untidiness."

PLUTARCH, *Vit. Philop.* ch. 2.

236.

The same, being advised to put himself under training in the wrestling school, on the ground that all such manly exercises must be useful in a soldier's life, inquired what this *training* implied? "The living by the strictest rules of sleep, diet, and bodily exertion," they replied. "Then," said he, "that won't suit one who never knows when he can sleep or what he may get to eat. No! your athletics won't do for me." And ever after he not only discouraged, but prohibited all such special training, as tending to make soldiers unserviceable in the emergencies of war. *Ibid.* ch. 3.

237.

Cimon the son of Miltiades was once at a dinner party, when the conversation turned on some of his greatest achievements. He himself, he said, thought the cleverest thing he had ever done was this :—He was asked to award between the Athenians and their allies certain Persian prisoners who had been captured at Sestos and Byzantium. Accordingly he put all the captives in one share, and all their clothes and ornaments in another. "That," said the allies, "is unfair." "Take which you please," said he; "the Athenians will be contented with the other share, whichever it is." So they chose the gold ornaments and purple robes, and Cimon was laughed at for the bad bargain his countrymen had got in a lot of unclad captives trained to no useful trade. Soon, however, the wealthy friends of the captives poured in from Phrygia and Lydia, offering immense sums for the ransom of each captive; so that besides four months' pay for the fleet there was a round sum for the treasury. "In fact," said Cimon, "I made an uncommonly good thing of that bargain."

PLUTARCH, *Vit. Cim.* ch. 9.

238.

A Persian nobleman, who had deserted from the Great King, came to Athens, and taking refuge in Cimon's house, brought thither two crocks, one full of gold, the other of silver coins. "Do you expect to *buy* me," asked Cimon with a smile, "or to gain me as a friend?" "As a friend," said the man. "Then," said Cimon, "take these away with you ; for when we are friends, of course you will let me have them if I should be in need."

PLUTARCH, *Vit. Cim.* ch. 10.

239.

When Athens had been taken by Lysander, the Spartans offered the citizens terms of peace on condition of pulling down their long walls and the fortifications of the harbour, and restoring the prisoners of war. Theramenes voted that the terms should be accepted, when a young orator rose and asked him how he dared to oppose the policy of Themistocles, in surrendering to the Spartans the very walls which he built against their will? "I do not oppose him," he replied; "he built the walls to

save the citizens, and I propose to pull them down for precisely the same reason."

PLUTARCH, *Vit. Lysand.* ch. 14.

240.

Lycurgus, the Spartan law-giver, drew upon himself the anger of the rich by his stern opposition to luxury, and on one occasion he was chased out of the public square and compelled to seek shelter in a temple. One of his pursuers, a hot-tempered youth called Alcander, struck him in the face with a stick as he turned round, and knocked out one of his eyes. Nothing daunted, Lycurgus presented himself to the citizens all bleeding from his wound. They, indignant at the treatment he had received, conducted Alcander to the house, and gave him up to Lycurgus. He, however, neither reproached him nor acted with immediate severity towards him, but quietly dismissed his servants, and told Alcander he would have to do all the house-work ! And he did it with a good spirit, and acknowledged to his friends that Lycurgus was a very kind master.

Ibid. Vit. Lycurg. ch. 11.

241.

The "black broth" at the public dinners of the

Spartans was so much liked, that the elders were contented with a good feed of it, and left the rations of meat to the younger men. It is said that one of the kings of Pontus purchased a cook on purpose to make this broth, but on tasting it, expressed his dislike of it. "Sire," said the cook, "it requires a swim in the Eurotas before you dine off this."

PLUTARCH, *Vit. Lycurg.* ch. 12.

242.

An old Spartan was asked by a stranger, "How do you deal with your fast young men?" "We have none," was the reply. "But supposing there *should be* such?" "The fine such an one has to pay is a bull, so tall that it reaches over the top of Mount Taygetus to drink from the Eurotas!" "How *can* there be such a big bull?" asked the stranger. "And how *can* there be a fast young man under the Spartan discipline?" rejoined the other.

Ibid. ch. 15.

243.

Lycurgus was once consulted by the Spartans as to the expediency of fortifying the city. The reply

was sent in a brief letter: "If Spartans act like bricks, no other material is wanted."

PLUTARCH, *Vit. Lycurg.* ch. 19.

244.

Antisthenes, seeing the Thebans greatly elated by their defeat of the Spartans at Leuctra, remarked, "They remind me of schoolboys who have just given their master a good thrashing."

Ibid. ch. 30.

245.

Anacharsis, the philosopher of Scythia, once paid a visit to Solon at Athens. He introduced himself as "a stranger who had come to establish a friendship with him." "It is better to make friends at home," replied Solon. "Well," said Anacharsis, "you *are* at home. Do you then make friendship with *me*."

Ibid. Vit. Solon. ch. 5.

246.

Solon went to Miletus on a visit to Thales. Finding his host remaining unmarried, he expressed his surprise that he should feel no desire to have a family. Thales made no reply at the time, but after the interval of a few days he instruc-

ted a man to pretend he had brought news to Solon from Athens. "Well!" said Solon, on receiving the stranger, "and what have *you* to tell?" "Nothing very particular," said the man, "except that a fine youth lately died there, and all the city attended his funeral. He was the son of a citizen of great distinction, who was absent somewhere on a visit." "Poor man!" exclaimed Solon. "And what was his name?" "I *did* hear it," replied the man, "but really, I forget it. I know he was called very wise and very just." Solon began to feel rather uncomfortable. "It wasn't the son of one *Solon*, was it?" he asked. "Yes, that's the very name!" said the pretended messenger. At this Solon broke out into expressions of the deepest grief. But Thales, with a laugh, told him of the trick, adding, "You understand now why *I* do not wish to have a family."

PLUTARCH, *Vit. Solon*. ch. 6.

247.

Antisthenes hearing that one Ismenias was a good harpist, remarked, "He must be a bad man, or he would not be so good a player." That the class of men had no character for morality was

shown by the reproof of Philip to his son, who had shown great skill on the harp at a banquet. "You ought to be ashamed of yourself for playing so well," he said. PLUTARCH, *Vit. Pericl.* ch. 1.

248.

When Pericles had embarked on his trireme on a naval expedition against the coast of Laconia, a solar eclipse occurred. The pilot was dreadfully frightened, and seemed not to know what was best to be done. So Pericles went up to him, and held his cloak before his face. "Do you see anything very terrible?" he asked; "or the forecast of any terrible event?" "I do not," replied the man. "Then," asked Pericles, "what is the difference between this and the eclipse, except that the body which makes the darkness in an eclipse is a little larger than a cloak?"

Ibid. Vit. Pericl. ch. 35.

249.

Anytus, who was a friend and admirer of Alcibiades, once asked him to dinner to meet a few friends. Alcibiades declined the invitation, but having got tipsy at home, he came to the house

with some of his boon companions to see what was going on. Observing that the tables were spread with gold and silver goblets, he bade his servants take half of them, and carry them to his house, but still refused to enter himself. When the company present said to Anytus that they thought he had been very hardly and rudely treated, he replied, "On the contrary, very civilly; he might have taken all, and he has politely left us half."

PLUTARCH, *Vit. Alcib.* ch. 4.

250.

When Eucleidas, a Spartan, was speaking somewhat freely about Artoxerxes, the king told the captain of his company to say to him, "You can speak as you like, but remember, a king can both speak and act as he likes."

Ibid. Vit. Artox. ch. 5.

251.

One Teribazus, who was rather light-headed, was hunting with Artoxerxes, and by accident tore his own dress, which he showed to the king. "What am I to do for you?" said he. "Sir," replied the Persian, "you can put on another dress

yourself and give me yours." To please him, the king said, "Very well then, I make you a present of this; but mind, I do not give you leave to *wear* it." The man, however, put on the gold chains, and some other portions of dress resembling those worn by women. The nobles were indignant at this violation of court etiquette; but the king only laughed and said, "You can wear the chains as a woman and the long dress as a maniac;" and so he evaded the penalty of the law.

PLUTARCH, *Vit. Artax.* ch. 5.

252.

Certain Indian sophists, taken prisoners by Alexander on the very spot where they were standing in the open air, showed no other signs of emotion at the sight either of the king or of his army, than by stamping on the ground with their feet. "Why do they do that?" asked the king. The interpreters replied, "Each of us human beings possesses the ground he stands upon, and no more. You are a human being, like ourselves; but you, madman and sinner that you are! have come all this distance from your own station to give both yourself and us trouble. And very soon you will

be dead, and then all your possessions will be limited to the earth which holds your body."

ARRIAN, *Exped. Alex.* vii. ch. 1.

253.

Simonides the poet was once asked why he kept up his fondness for money to extreme old age? "Because," he replied, "I had rather leave my property to my enemies than be without friends in my lifetime."

STOBÆUS, *Flor.* x. 62.

254.

Diogenes used to say, "Dogs in general bite their enemies to worry them; I bite my friends to save them."

Ibid. xiii. 27.

255.

Demonax was asked, When he first began to study Philosophy? "As soon as I began to condemn myself," he replied.

Ibid. xxi. 8.

256.

The Bœotians were so fond of eels, that when they had caught any very fine ones in the Copaic Lake, they put chaplets on them, like victims, sprinkled them with sacred meal, said over them a

dedicatory prayer, and offered them as a sacrifice to their gods. On one occasion a stranger ventured to say that he thought this rather an odd custom. A Bœotian who was present made this reply : " Sir, *my* knowledge of the matter extends to this ; we ought to say, that ancestral customs should be observed, and that it does not concern any one to make any apology for them."

ATHEN. vii. p. 297.

257.

Menecrates, a physician of Syracuse, used to call himself " Zeus," and went about with a number of patients whom he had cured, dressed up as Hercules, Hermes, or Æsculapius, while " Zeus " himself wore a purple robe, with a golden crown and a sceptre. King Philip, wishing to take the conceit out of him, once asked him and his " gods " to a grand banquet. Accordingly, they were placed apart on a fine divan, with a table on which an altar was placed, with various little " tit-bits " as the offerings of mortals. When the rest of the guests were enjoying a good dinner, the servants were instructed to treat the " gods " only to incense and libations. At last, unable to endure the

ridicule any longer, "Zeus" and his gods fairly ran away from the banqueting hall.

ATHEN. vii. p. 289.

258.

One Hegesias asked Diogenes to lend him one of his written works. "You are a foolish man," he replied: "you don't take painted figs, but real figs; yet you take a mere copy of learning, and not the learning which is the genuine fruit of your own thought and experience."

DIOG. LAERT. vi. 2, 48.

259.

The same, when asked by Dionysius the tyrant, what was the best bronze for making statues, replied, "That of which the statues of Harmodius and Aristogeiton are made."

Ibid.

260.

The same, when some one inquired how Dionysius was treating his friends, gave this answer: "Like meal-sacks; he hangs up those who are full, and he tosses away those who are empty."

Ibid.

261.

The same, seeing a gluttonous man eating olives at a stall, said to him, "If you had always made this kind of breakfast, you would not have indulged in that kind of dinners."

DIOG. LAERT. vi. 2, 48.

262.

When his friends said to Diogenes, "You are old ; do relax a little ;" he answered, "If I had run the long course in a race, would you have said, 'Do slack your pace a little at the end?'"

Ibid. vi. 2, 34.

263.

Leucon, the sovereign ruler of Pontus, discovering that one of his courtiers was concerned in a slanderous attack on a friend of his, said to him, "I would have put you to death, only a position such as mine cannot do without scoundrels."

ATHEN. vi. p. 257.

264.

Aristotle used to say, "When things are not as we wish, we should wish them to be as they are."

STOBÆUS, *Flor.* iii. 53.

265.

Periander was asked, "What is the greatest thing in the smallest compass?" He replied, "Good sense in a human body."

STOBÆUS, *Flor.* iii. 56.

266.

Pythagoras used to say, "All men declare that sound sense is the greatest of blessings, but very few take any trouble to acquire it." *Ibid.* 60.

267.

Socrates was reproved by his wife for not accepting the many presents sent by his friends. "If," said he, "we accept everything so readily, we shall have givers even when we don't ask."

Ibid. 61.

268.

Phavorinus said men were for the most part ridiculous, or detestable, or pitiable, but rarely enviable. A man who from self-conceit aims at what is above him, is ridiculous; if he attains it, he is odious; if he misses it, he is pitiable for the failure of his pride."

Ibid. iv. 91.

269.

Epictetus used to say that men at a dinner party were content with what was served up to them, and never thought of asking the host for some other dish beside. But in the world men freely ask the gods for what they do not offer us, albeit their bounty is already very great.

STOBÆUS, *Flor.* iv. 92.

270.

A proffered oath should be accepted on two conditions only; to clear yourself of some foul charge, or to save your friends from some great danger. But never swear by any of the gods, even though honestly, in the cause of money; for some will charge you with perjury, others with avarice.

ISOCRATES, *ap. Stob. Flor.* xxvii. 11.

271.

Plato once told Antisthenes, who was making a tediously long discourse, that the true measure of a speech is not the power of the speaker, but the patience of the hearer.

STOBÆUS, *Flor.* xxxvii. 22.

272.

A young student in the Academy was talking a good deal of nonsense about "Institutions," when he was stopped by a hint from Zeno: "If you don't moisten that tongue of yours with a little sense, you will make still worse mistakes in your discourses." STOBÆUS, *Flor.* xxxvii. 23.

273.

Isocrates, the orator, demanded a double fee from a chatterbox called Careon, who had applied to him for instruction in rhetoric. Being asked the reason for so high a charge, Isocrates replied, "One fee is for teaching you to talk, the other for teaching you to hold your tongue." *Ibid.* 25.

274.

Aristides was asked what gave him the greatest pain during his banishment from Athens? He replied, "The discredit my country incurred for having banished me." *Ibid.* xxxviii. 28.

275.

The wife of Aristides, who was devoting his whole time and attention to politics, once re-

marked to him, "I wish you had thought your own private affairs were public—and the public were private." STOBÆUS, *Flor.* xxxviii. 30.

276.

Socrates used to say it was easier to keep a hot coal on one's tongue than a secret.

Ibid. xlii. 5.

277.

It was a saying of Agathon's: "A ruler should bear in mind three things: that he rules human beings, that he must rule by law, and that he will not always be a ruler."

Ibid. xlvi. 24.

278.

A young man was compelled by his father to turn farmer against his will. Not liking the profession, he went and hanged himself, leaving this written statement: "Farming is a most senseless pursuit, a mere labouring in a circle. You sow that you may reap, and then you reap that you may sow! Nothing ever comes of it."

Ibid. lviii. 10.

279.

One Pollis, of Agrigentum, was entertained by a

hard master of a household, who would not allow his servants even rest at nights, but kept them to some work or other. By way of reproof, he invited his friend in return, and after dinner called in a great number of his slaves' children, and good-naturedly gave them nuts and figs. "You've a lot of children in your house," remarked the guest. "It is the night-work of *my* servants," replied Pollis.

STOBÆUS, *Flor.* lxii. 48.

280.

Some one said to Bion, "Beauty holds empire over man." "I don't think much of an empire," said he, "that can be dissolved by a hair."

Ibid. lxvi. 5.

281.

Xenophon, at an entertainment given by the tyrant Dionysius, was pressed by the cupbearer to take another goblet. He appealed to his host: "How is it," he asked, "that your *chef*, whom we all acknowledge to be a first-rate artist, merely places his dishes before us in silence, and does not urge us to eat more when we don't wish?"

ATHEN. x. p. 427.

282.

Anacharsis the philosopher was praising the wines of Greece to the King of Scythia, and showed him some cuttings of the vine. "If," he said, "the Greeks had not pruned their vines every year, by this time they would have been in Scythia."

ATHEN. x. p. 428.

283.

Socrates was asked what act of their lives people most commonly repented of? "Marriage," he replied.

STOBÆUS, *Flor.* lxxviii. 30.

284.

Some one remarked to Dorion, the flute-player, that skate was a good fish. "Very much like eating *boiled cloak*," replied he.

ATHEN. viii. p. 337.

285.

Phalanthus was besieged in the Rhodian city of Ialysus by Iphiclus. Trusting to the security of the place, and to an oracle which predicted it never would be taken "till white crows are seen, and fishes have appeared in the wine-bowls," he held

out for a long time. At length Iphiclus got hold of one of Phalanthus' people, who had come for water. "When you pour that in the bowl," he said, "mind you let these little fishes go in too" (these he had caught at the spring). Then Iphiclus caught some crows and let them go, after smearing them with whitewash. When Phalanthus saw white crows, he rushed to the wine-bowl, and lo! it was full of little fishes! "It's all up, I see," he exclaimed, and negotiated with Iphiclus for an honourable surrender of the city.

ATHEN. viii. p. 360.

286.

Antagoras was such a glutton that he refused to go to the bath while a bird was being roasted, "lest," he said, "the slaves should suck up the gravy." "Your mother will look to it," said a friend. "What!" replied he, "do you suppose I would trust even my own mother with *bird's* *gravy*?"

Ibid. p. 340.

287.

A certain glutton, Theocritus of Chios, had "eaten up" his estate. One day he burnt the

roof of his mouth¹ with a piece of hot fish. "Now," said a friend, "you have only to drink up the sea, and you will have made three of the elements to vanish entirely."

ATHEN. viii. p. 344.

288.

Aristodemus, a noted *gourmand*, on hearing that a great judge of fish had died from eating it too hot, remarked, "Then Death was guilty of sacrilege."

Ibid. p. 345.

289.

A beam having fallen and killed a notoriously bad man, Stratonicus the harper said it was a just judgment, whether there "*be more gods*" than the rogue thought,² or "*beam or gods*" caused his death.

Ibid. p. 350.

290.

The same, when one boasted that he had both a teacher of the flute and a player on the flute in his own family, remarked that he only wanted a family audience.

Ibid.

¹ The Greek also means that the sky had been burnt. Ennius called the vault of heaven "*cæli palatum*," our word "palate."

² A pun between *θεοὶ* and *δοῦναι*.

291.

Some time after the death of Socrates, Plato was present at a party of his friends, who were in deep dejection. "Cheer up," said Plato, "I'll conduct the school myself. Apollodorus, your good health!" "I had rather," said Apollodorus, sulkily, "have taken the cup of hemlock from Socrates than the cup of wine from *you*." For Plato was not popular from his naturally jealous temper.

ATHEN. xi. p. 507.

292.

The people of Sybaris were so luxurious and affected that they disliked any kind of hard work. One of them happened to say, that on going into a field he had seen some workmen digging, and took up a spade himself. "Dear me!" said one of his audience, "my back quite aches to hear you say so!"

Ibid. xii. p. 518.

293.

The same people had a great liking for pet dogs and pet monkeys. To one of them who wished to conclude a bargain for a supply of apes from Mauritania, Massinissa the king said, "Do your women, then, not bear children?"

Ibid.

294.

The same people enacted a law that if any cook or confectioner had invented some special delicacy, he was entitled to the sole use of and profit from it for a year. ATHEN. xii. p. 521.

295.

Timotheus, the son of Conon, was entertained by Plato at a simple dinner in the Academy. Having been used to costly banquets, and feeling the better for his temperance on the following day, he remarked, when he next met Plato, "You philosophers dine better for to-morrow than for to-day."

Ibid. x. p. 419.

296.

Pytho of Byzantium was a very fat man. He once said to the citizens, in advising them to make friends after a political dispute, "Gentlemen, you see how stout I am ; well, I have a wife at home who is far fatter than I ! Now, when we are good friends we can sit together on any small sofa ; but when we quarrel, I assure you the whole house cannot contain us !"

Ibid. xii. p. 550.

297.

A parasite, very much reduced by a long illness,

met a lady of his acquaintance. "How thin you are!" she exclaimed. "Thin!" replied he; "what do you suppose, now, I have eaten for the last three days?" "Either the oil-cruet, or perhaps a pair of shoes," she replied. ATHEN. xiii. p. 584.

298.

A rich man, who had formerly been a slave, had purchased a servant-girl for his household. One day she caught him napping, and noticed the scars left on him by the lash. "What mean these marks?" she asked. "Some hot broth was spilt over me when I was a boy." "I see," said she; "*weal-broth.*" *Ibid.* p. 585.

299.

A lover of the fair Thais once showed her a quantity of plate which he had borrowed, but pretended to be his own. "I intend," he said, "to have all this melted down, and some new plate made." "But," she replied, "you will obliterate the owner's marks, you know." *Ibid.*

300.

A rich but stingy lover said to the object of his admiration, "You are the Venus of Praxiteles."

“And you,” she rejoined, “are the Cupid of Pheidias” (thrifty). *Ibid.*

301.

Diogenes remarked of people who pay great attention to dreams, that “they care nothing about the acts they do when wide awake, but care a great deal about the fancies they have in their dreams.”

DIOG. LAERT. vi. 2, 43.

302.

Diogenes and Plato were not very good friends. One day, seeing Plato taking some olives at a grand banquet at Syracuse, Diogenes remarked: “Why does our philosopher come all this way to get good dinners, and then refuse to enjoy them?” Says Plato, “I used to take olives mostly at Athens, Diogenes.” “Then why did you sail to Syracuse?” asked Diogenes; “was there no crop of olives in Attica at the time?”

Ibid. vi. 2, 25.

303.

Diogenes used to say that he had an immense respect for the honesty of slaves who waited at dinner. They saw their masters gorging and cram-

ming, and yet abstained from making a snatch at the
 eatables. DIOG. LAERT. vi. 28.

304.

The same once called out in public, "Hi! men
 here!" When a crowd collected, he suddenly fell
 on them with his stick. "I called for *men*," he
 said, "not for such a set of scamps as you."

Ibid. 32.

305.

The same, being once asked to dinner, declined,
 saying, "He was not aware that he was under any
 obligation to the gentleman." ✓

Ibid. 34.

306.

Diogenes, when some one at Samothrace was
 expressing surprise at the number of offerings
 made to the local gods in thanksgiving for safe
 voyages, observed: "There would have been a
 good many more if all who have been drowned
 had also made offerings."

Ibid. 2, 59.

307.

The same once asked alms of a sour-tempered
 man, who said, "Try to convince me that I ought

to give." "Had I thought *you* amenable to reason," said Diogenes, "I should have recommended you to go and hang yourself."

DIOG. LAERT. vi. 2, 59.

308.

The same used to compare gluttons and spend-thrifts to figs growing on an inaccessible rock. "Man gets no good from them; only the birds of prey." *Ibid.* 60.

309.

The same, when Alexander once said to him, "I am Alexander, the great king," replied: "And I am Diogenes, the Cynic." *Ibid.*

310.

Diogenes, when one asked him how he got the name of *Cynic* (Dog), replied: "By making friends with those who give, barking at those who don't, and biting rogues and scamps." *Ibid.*

311.

The same was picking ripe figs from a tree. Some one said, "Do you know a man hanged

himself from this unlucky tree only yesterday?"

"I'll soon clear it of the charge," he replied.

DIOG. LAERT. vi. 61.

312.

The same, observing an ignorant wrestler pretending to give medical advice, said to him, "I suppose you want to lay on his back one of those who formerly floored *you*."

Ibid. 62.

313.

The same, hearing certain persons praised for giving him alms, asked, "And have you not a word of praise for the object of their charity?"

Ibid.

314.

The same, being blamed for looking into some dirty places, answered: "So does the sun; but I never heard that he dirtied himself by it."

Ibid. 63.

315.

Diogenes was once dining in a building attached to a temple. Observing some black-looking bread on the table, he flung it all away, saying: "Let nothing unclean enter here."

Ibid. 64.

316.

The same, when some one had hit him with a pole, and then called out, "Take care!" hit *him* in return a smart rap with his stick, saying, "Take care!"

DIOG. LAERT. vi. 66.

317.

The same once asked Plato, "Are you writing the 'Laws?'" "I am," he replied. "And did you write the 'Republic?'" "Yes." "Well, has not every republic laws of its own? What was the use of your writing *laws* over again?"

STOBÆUS, *Flor.* xiii. 37.

318.

THE MAXIMS OF THE "SEVEN WISE MEN."¹

Go with God. Obey law. Worship the gods.
Respect parents. Bear defeat when you deserve it.
Decide with knowledge. Hear and understand.
Know thyself. Marry only when it is fitting. Be
not too proud for a mortal. Know that thou art

¹ Most of these sayings are in *two words* of from two to three syllables each. Such brevity is often impossible in an English translation. In a few instances it is a cause of obscurity in the Greek.

a stranger. Honour the hearth.¹ Govern thyself. Aid thy friends. Restrain wrath. Make good sense the lesson of life. Prize forethought. Swear not at all. Hold friendship in regard. Cling to learning. Aim at getting a good name. Aspire to be wise. Speak well of what is good. Disparage no one. Praise virtue. Be just in your dealings. Have a good opinion of friends. Repel² enemies. Act always as a gentleman. Abstain from vice. Be not exclusive. Keep what is your own; abstain from what belongs to others. Use good words. Hear everything. Oblige a friend. Do nothing in excess. Economize time. Have an eye to the future. Dislike outrage. Show mercy to suppliants. Suit yourself to all. Educate your sons. Give when you have got. Fear craft. Speak well of all. Make yourself a philosopher. Judge in things lawful.³ Act with full knowledge. Abstain from slaughter. Pray for what is possible. Make friends of the wise. Make sure of a man's morals. Restore what

¹ Hospitality, and the ceremonial rites paid at the hearth-stone.

² Or *requite*.

³ This would seem to mean, "Do not give a rash decision in things sacred" (*ὅσια ἡμέτε*).

you have taken. Suspect no one. Avail yourself of skill. Give at once what you intend. Value good services. Grudge no man. Never sleep on watch. Praise hope. Hate slander. Make gains justly. Honour the good. Be sure about your judge. Keep authority over marriages. Believe in luck. Avoid bail. Converse with all. Make friends of equals. Lead not others into expenses. Take pleasure in acquiring. Have respect for modesty. Repay in full a favour. Pray for prosperity. Be content with your fortune. Use eyes as well as ears. Lose not labour on what cannot be gotten. Detest strife. Dislike taunts. Hold your tongue. Repel insolence. Decide justly. Make use of wealth. Take no bribe for a legal inquiry. Blame no one behind his back. Speak with knowledge. Insist not on strong measures. Live in peace. Be gentle in intercourse. Do not shirk your obligations. Be courteous to all. Curse not your sons. Control your tongue. Study your own good. Teach yourself to be affable. Give a reply when it is wanted. Labour with right on your side. So act as not to regret. When you do wrong be sorry for it. Keep guard over your eye. Be not hasty in counsel. Do not stop till you have made an end,

Preserve friendship. Be good natured. Try never to disagree. Tell no one a secret. Fear that which has power over you. Pursue what is suited to you. Await the right time. Settle enmities. Look for old age. Boast not of strength. Accustom yourself to good words. Avoid making an enemy. Get rich by honesty. Do not fall short of your reputation. Hate vice. Never be tired of learning. Be prudent in your ventures. Never give up thrift. Hold oracles in respect. Be fond of your household. Fight not against the absent. Respect an elder. Teach the younger. Mistrust wealth. Have self-respect. Never commence an outrage. Be a crown of honour to your ancestors. Die for your country. Fight not with life. Laugh not over a corpse. Condole with the unfortunate. Do favours that bring no harm. Be not pained at every annoyance. Let your offspring be from the well-born. Make professions to no one. Wrong not the dead. Think not, because you prosper, that you are a god. Trust not to fortune. As a boy be well-behaved, as a young man have self-control, in middle age be honest, in old age be reasonable. Be resigned to die.

STOBÆUS, *Flor.* iii. 80.

319.

Theophrastus said to one who had kept silent at a social party, "If you are uneducated you are wise, if educated foolish."

DIQG. LAERT. v. 2, 40.

320.

✓ Phylarchus says, that the Greeks, in sacrificing to the sun, do not use wine, but only honey, in the libations. It would never do, they say, for a god to get tipsy who has to govern, to visit, and to keep going the whole universe!

ATHEN. xv. p. 693.

321.

Diogenes, seeing the house of a spendthrift advertised for sale, said to it, "I knew that, after such a debauch, you would not long retain your *owner* on your stomach."

DIOG. LAERT. vi. ii. 47.

322.

Aristippus, who was fond of good cheer, once told his attendants to give two pounds for a partridge. When some one blamed him for his ex-

travagance, he asked, "Would not *you* have given two pence for it?" "Perhaps I might," was the reply. "Well," said Aristippus, "two pounds to me are what two pence are to you."

DIOG. LAERT. ii. 8, 66.

323.

✓ The same, when some one asked him to solve a riddle, replied, "Why do you want to untie that which gives us trouble enough when tied up?"

Ibid. 70.

324.

Aristippus was asked, why he borrowed money of his friends. "Not for my own benefit," he replied, "but to teach them the proper use of wealth."

Ibid. 72.

325.

The same was once sailing in a boat with a large sum of money. Discovering that the crew were in reality pirates, he took out his money, counted it before them, and pretended to drop it accidentally into the sea. "Oh dear! oh dear!" he exclaimed, "there's all my money gone. Oh!" "Why did you do that?" asked a friend afterwards. "Why," said he, "surely it was better

that the money should be lost through Aristippus, than that Aristippus should be lost through the money."

DIOG. LAERT. ii. 4, 77.

326.

A young man was introduced to Aristippus, to become his pupil. "I shall expect ten pounds," said the philosopher. "Ten pounds," said the father; "why, I could buy a slave for that!" "Then buy one," said Aristippus, "and you will have two slaves in your household."

Ibid. ii. 8, 72.

327.

When Croesus became King of Lydia, he appointed his brother as regent equally with himself. Hearing of this, one of the Lydians came to him and said: "Sir, we know that the sun is the source of all that is good and beautiful on earth, and that there would be nothing unless he shone upon it. But if some day we have *two* suns, everything will be burnt up and destroyed. So also the Lydians accept one King, and regard him as their protector, but they *won't stand two*."

STOBÆUS, *Flor.* xlvii. 20.

328.

Solon was once present at a banquet, when a nephew of his sang one of Sappho's odes. He was so delighted with it that he desired his nephew to teach it to him also. "Why do you take such an interest in it?" asked the youth. "That as soon as I have learnt it I may die," replied Solon.

STOBÆUS, *Flor.* xxviii. 58.

329.

Archimedes stuck so closely to the board on which he drew his diagrams, that his attendants had to use force to make him leave it for a time to get washed and anointed. No sooner was the latter operation performed, than he began to draw squares and circles on his oiled skin !

Ibid. 86.

330.

Æschylus was a spectator of a boxing-match at the Isthmian games, together with his contemporary Ion of Chios. One of the combatants, on receiving a terrible blow in the face, remained silent, though there was a loud cry on the part of all present. "See," said Æschylus, "what practice will do."

Ibid. 87.

331.

Cephisodorus made the shrewd remark, that when people got through their property by extravagance, it was invariably inherited, and not gained by their own exertions.

STOBÆUS, *Flor.* xxviii. 78.

332.

Anaxarchus said that if any one imprecated on another the loss of his hands or his feet, he would be justly angry; and yet rich people deliberately made those limbs useless to themselves, and then gloried in it.

Ibid. xxx. 13.

333.

✓ Cleanthes, who had not uttered a word at a social meeting, was asked if conversation with friends was not a pleasure? "The more it is so," he replied, "the more we ought to resign it to those for whom we have a special regard."

Ibid. xxiii. 8.

334.

Theocritus was asked by a chatterbox, "Where shall I see you to-morrow?" "Where I shall not see you," he replied.

Ibid. xxxiv. 15.

335.

V Some one said to Cleostratus, "Are you not ashamed of being drunk?" "Are not *you* ashamed," he replied, "of being seen talking to a drunken man?" STOBÆUS, *Flor.* xxxiv. 17.

336.

Lycurgus, the law-giver, used to say, that a man's credit depended on his fortune, but his credibility on his manner. *Ibid.* xxxvii. 24.

337.

Socrates used to advise young men to look at themselves often in the mirror. "If you are handsome," he said, "make yourselves worthy of your looks; if you have the misfortune to be ugly, use high accomplishments for a veil."

DIOG. LAERT. ii. 16, 33.

338.

Socrates once asked some rich people to dine with him, to the great consternation of his wife Xanthippe. "Never mind, my dear," said he; "if they are reasonable people, they will fall in

with our ways ; if they prove a bad lot, why, we shall not trouble ourselves about them."

DIOG. LAERT. ii. 34.

339.

The same, in estimating in the aggregate a number of things of trifling value, said, "One would hardly object to a bad shilling, and then accept a number of the same coins in discharge of a debt."

Ibid.

340.

Socrates, on being informed that he had been condemned to death by the Athenians, replied, "And so have they been by Nature."

Ibid. 35.

341.

The same, on finding that he had been made a butt for the writers of comedy, said, "We should submit ourselves to their criticisms, for if there is really something wrong in us, we will correct it ; if not, their criticisms need not concern us."

Ibid. 36.

342.

Xanthippe, after roundly scolding him, ended by throwing a pail of water over Socrates. "I

told you Xanthippe would bring rain after thundering," he remarked. *DIOG. LAERT.* ii. 36.

343.

✓ Diogenes, observing that the city of Myndus was small, but had large gates, exclaimed, "Ye men of Myndus! if you don't shut those gates, your city will get out." *Ibid.* vi. 2, 57.

344.

Diogenes went up to a fat pleader called Anaximenes, and said to him, "If you would give us poor folk some of that paunch of yours, you would be the lighter, and we should be all the better for it." *Ibid.*

345.

The same, when some one had said to him, "You pretend to be a philosopher, but know nothing," rejoined, "Even pretending to be learned, shows a fondness for it." *Ibid.* 64.

346.

The city of Mylasa in Caria stands under the brow of a steep hill, in which are quarries of fine white marble. The material was found useful for constructing the public buildings, but the site was dangerous from the chance of landslips. A go-

vernor of the district, observing this, remarked, that if the founder of the city had no sense of fear, he might at least have had some respect for his own reputation. STRABO, lib. xiv. p. 659.

347.

Alabanda in Caria lies between two hills, which give the town some resemblance to an ass between two panniers. As the neighbourhood swarms with scorpions, one Apollonius, a *bon vivant* of the place, said of it, "Alabanda is nothing better than two panniers full of scorpions." *Ibid.* p. 660.

348.

One of the sayings of Chilo of Sparta was : "Prefer loss to dishonest gain ; the former vexes you for a time, the latter will bring you lasting remorse." DIOG. LAERT. i. 2, 70.

349.

Bias of Priene used to say, "The most unfortunate of all men is he who cannot bear misfortune." *Ibid.* i. 5, 86.

350.

The same, when asked what most men regarded as the chief pleasure of life, replied, "Money-making." *Ibid.*

351.

Socrates used to say, "A man can no more make a safe use of wealth without reason, than he can of a horse without a bridle."

STOBÆUS, *Flor.* iii. 90.

352.

The same observed that, "You might as well expect a weak man to bear a burden as a fool to bear prosperity."

Ibid. iv. 64.

353.

Democritus said, "Men of no mind desire to become old merely because they are afraid to die."

Ibid. 81.

354.

Diogenes was once strolling backwards, under a portico, when he noticed some persons laughing at him. "Are you not ashamed," he asked, "to find fault with my back-stepping, when you yourselves have been back-sliding all through life?"

Ibid. 84.

355.

Zeno, the Stoic, had a way of quietly bantering those whom he wished to ridicule. One day, when a young fop showed some hesitation in crossing a

small watercourse, Zeno observed, "He doesn't like mud. It won't reflect his pretty face as well as clear water does."

DIÖG. LAERT. vii. 1, 17.

356.

The same, when a Cynic philosopher asked him for a little oil in his cruet, replied, "Shan't! Now go home and consider which of us two has the greater impudence." *Ibid.*

357.

The same, when his pupil Aristo was talking in a random way, said to him, "I should say your father was tipsy when he begot you." *Ibid.* 18.

358.

The same, when some one remarked that he disliked most of the doctrines of Antisthenes, quoted to him a pregnant sentence from Sophocles. "Do you see anything good in that?" he asked. "I don't know," said the other. "Then why do you select only the bad sayings of Antisthenes? May there not be some good in him also which you 'don't know' of?" *Ibid.* 19.

359.

A wealthy and good-looking youth from Rhodes, not remarkable for intelligence, pressed Zeno for instruction, and seemed unwilling to leave him. The philosopher, in the first place, made him sit down on a dusty bench, that he might soil his smart cloak, and afterwards brought him into close contact with some ragged beggars. The young man very soon left him. *DIOG. LAERT.* vii. 22.

360.

Zeno was once present at a banquet of talkers, and did not utter a word. When he was reproached for this, he said, "Go and tell the host that one of his guests, at least, knows how to hold his tongue."

Ibid. 24.

361.

Crates was once trying to drag Zeno by his cloak from a lecture given by Stilpo. "A philosopher's hold," said Zeno, "should be on the ear, not on the gown. Persuade me, draw me by that, and I will go with you. Otherwise, my body only will be with you, but my heart will remain with Stilpo."

Ibid. I. 24.

362.

Plato was in a great rage with one of his slaves, and said to him, "Thank the gods that your master is in a passion, or depend upon it, he would have punished you."

STOBÆUS, *Flor.* xx. 43.

363.

Socrates, being asked why he never wrote books, replied, "Because I see that the paper is worth much more than anything I could put upon it."

Ibid. xxi. 9.

364.

Socrates, being asked his definition of a Snob, replied, "One who looks down upon others who are really his equals."

Ibid. xxii. 38.

365.

Hegemon of Thasos was nicknamed "Pulse." On one occasion he came into the theatre to act in a comedy, and surprised the audience by suddenly pouring a lapful of pebbles from the stage into the orchestra. "Pelt me, if you please," he exclaimed; "but I maintain that Pulse is not a bad entertainment either in summer or in winter."

ATHEN. ix. p. 406.

366.

"Art without practice," Protagoras used to say,
"avails as little as practice without art."

STOBÆUS, *Flor.* xxix. 80.

367.

Nicias was so fond of active work that he used often to ask his servants, "Have I been to the bath?" "Have I had breakfast?" *Ibid.* 85.

368.

Plutarch observes that envy is like smoke,—there is a great deal of it in those who are beginning, but it vanishes when they flare up, and become illustrious. This, he adds, is the reason why old men are seldom the objects of envy.

Ibid. xxxviii. 31.

369.

Socrates said, "Those who walk the path of fame are as certain to be attended by envy as those who walk in the sunshine by their own shadows."

Ibid. 35.

370.

Pythagoras held that the downward career of

cities was through the entrance of luxury first, of possessing more than we want next, of outrage and insolence in the third place, and of ruin in the fourth and last. STOBÆUS, *Flor.* xliii. 79.

371.

Artaxerxes was requested by his chamberlain to do something which he thought very unfair. Finding on inquiry that the man had been bribed to make the request, he ordered £30,000 to be brought. "Take it," he said; "I shall be none the poorer for giving this, but I should be much more unjust for doing that."

PLUTARCH, *Reg. et Imp. Ap. Artax.* 4.

372.

Ateas, King of the Scythians, having taken prisoner a first-rate flute player called Ismenias, asked him for a tune. The performance was highly applauded by the court; but Ateas merely said, "I had rather hear my horse neigh."

Ibid. Ateas.

373.

Dionysius the elder paid special honour to an

unprincipled man who was greatly disliked by the citizens. When blamed for this, he replied, "It is my wish to have some one who is more hated than myself."

PLUTARCH, *Dionys.* II.

374.

The younger Dionysius was asked how it came to pass that his father, a man of no fortune, and a private citizen, attained to the sovereignty of Syracuse, while he, the son and successor, had lost it? "The reason is this," he replied; "my father assumed the government when the people were tired of democracy; but I succeeded him when they were tired of sovereignty." *Ibid. Dion. jun.* 4

375.

Alexander, the putative son of Antiochus Epiphanes, was very partial to one Diogenes, an Assyrian by birth, and a follower of the Stoics, but a man of immoral life, and churlish and satirical temper. This person preferred to his patron a request not very consistent in a philosopher—to be allowed to wear a purple garment and a golden crown with a design in the centre representing Virtue. Alexander consented, and even made

him a present of the crown. But the man had a secret attachment to a certain actress,¹ and made her a present of his newly acquired finery. Hearing of this, Alexander invited Diogenes to meet at a banquet a large party of distinguished men and philosophers. "And bring with you your crown and your robes," added the King. On the man alleging as an excuse, that it was "not a fit occasion for wearing them," the actress was suddenly introduced to give a performance, and lo! she appeared with the crown of Virtue and the purple robe! A roar of laughter broke out from the guests, but Diogenes was not disconcerted, and praised her performance from beginning to end.

ATHEN. v. p. 211.

376.

The mother of Brasidas, having been told of her son's death in the battle at Amphipolis, asked the messengers whether he died with honour, and in a manner worthy of his country. On their assuring her that "No Spartan could have been braver," she remarked, "Well, strangers, he *was* a brave

¹ The word (*ἀνδρικός*) is used in the feminine, but it seems to mean a man who acts a woman's part.

and good lad ; but, thank heaven ! Sparta has many better.”

PLUT. *Lacaen. Apoph.*

377.

A Spartan woman had five sons who had gone out as soldiers. Expecting the issue of a battle, she took a position in the suburb to hear the first news. When the answer was given to her inquiry, that all her sons were killed, she exclaimed, “Vile slave ! I did not ask *that*, but how my country has fared.” “It is victorious,” they replied. “Then,” said she, “I am content to hear even of the death of my sons.”

Ibid.

378.

Certain refugees came from Chios to prefer complaints against Paedaretus. His mother Teleutia sent for them, and finding from them that her son was clearly in the wrong, she wrote to him with Laconian brevity, “Either behave better, or stay where you are and give up all idea of returning to Sparta.”

Ibid.

379.

Nearchus, describing the cleverness of the Indians in art, informs us how they succeeded in making an artificial sponge, having seen a real one

in Alexander's camp. They took hair, bits of fine string, and some threads, and sewed them into a ball of wool. Then they worked it into a compact mass like felt, pulled it out again into holes, and imitated the natural tints by colours.

STRABO, lib. xv. p. 717.

380.

There are three principal forms of government in the world—absolute sovereignty, oligarchy, and democracy. The conduct of the first two depends on the disposition of the rulers ; that of the last, on the laws that have been established. -

ÆSCHINES, *Contra Timarch.* p. 29.

381.

The Persians had a custom, on the death of their king, to suspend for five days the action of the laws. Thus the real value of law, and of a king to administer it, was forcibly impressed on the people.

STOBÆUS, *Flor.* xliv. 41.

382.

Bias, when about to condemn a criminal to death, burst into tears. "What !" said one pre-

sent, "you, the judge, show this pity!" "I cannot help," he replied, "paying this tribute to nature, while I give my vote for the law."

STOBÆUS, *Flor.* xlvi. 67.

383.

Hiero, king of Syracuse, was taunted by some one for having "foul breath." He blamed his wife for not having told him of the defect. "I supposed," she said, "it was a peculiarity of your sex."

PLUT. *Reg. et Imp. Ap. Hiero* 3.

384.

When the same charge was brought against the poet Euripides, he pleaded as the reason that "many secrets had grown stale on his tongue."

STOBÆUS, *Flor.* 237, 58.

385.

Antigonus the elder communicated to his son Demetrius his intention to put Mithridates to death, but bound him by a solemn oath "not to speak of it." Demetrius took Mithridates a walk by the seaside, and wrote on the sand with the end of his spear, "*Rum.*" Mithridates took the hint, and

escaped to Pontus, where he afterwards became king. . . . PLUT. *Reg. et Imp. Ap. Antig.* 18. . . .

386.

Some one was praising, in the hearing of King Agesilaus, an orator who was clever at making much of a small matter. "I should never call him a good cobbler," said he, "who makes a large shoe for a small foot."

PLUT. *Apoph. Lac. Ages.* 3.

387.

Charillus, the Spartan, being asked the reason of the custom of unmarried girls being unveiled, but married women being muffled, replied, "Because the girls have to find husbands, but the wives to keep those who own them."

Ibid. Char. 2.

388.

Theophrastus was asked to define Love. "It is the affection of a mind," he replied, "that has nothing better to engage it."

STOBÆUS, *Flor.* lxiv. 29.

389.

Prodicus said that, if you doubled Desire you

would get Love for the result; if you doubled Love, you would get Madness.

STOBÆUS, *Flor.* lxiv. 28.

390.

Aristotle was asked, "Why is Love a love of the beautiful?" He answered, "That is the question of a blind man." *Ibid.* lxx. 14.

391.

Cleanthes the Stoic was often bantered by his fellow-students, who gave him the nickname of "Ass." "I may be an ass," he good-naturedly replied, "but I am the only one of you who can carry the burden which Zeno, our founder, has placed on our backs."

DIOG. LAERT. vii. 5, 170.

392.

The same was often heard reproaching himself; and, on one of these occasions, Aristo asked him, "Whom are you finding fault with?" "With an old man," he replied, "who has got grey hairs, but has not got much sense under them."

Ibid. 171.

393.

The same, when someone remarked, "Arcesilaus has very lax views about the Duty of Man," replied, "Don't blame him; his actions are better than his lectures." "Well," said Arcesilaus, "you don't flatter me, certainly!" "Yes, my friend," said Cleanthes, "it is a compliment, in your case, to affirm that you preach one thing and practise another."

DIOG. LAERT. vii. 171.

394.

Chrysippus used to propose to his pupils such lessons in dialectics as the following: "What is not in the town cannot be in any private house. But there is no well in the town; therefore there is no well in any private house." Again: "If someone is at Megara, he cannot be at Athens. But *man* is at Megara; therefore *man* is not at Athens." Again: "What you say, comes from your mouth. But you say, 'a waggon;' therefore a waggon comes out of your mouth." Again: "*Head* has an abstract existence: you do not possess that; therefore you have no head." And, again: "If you have not lost a thing, you have it."

But you have not lost horns ; therefore you have horns."

DIOG. LART. vii. 7, 186-7.

395.

One of the favourite doctrines of Pyrrho was Indifferentism, and the absence of any special likes and dislikes. One day he passed by his friend and companion Anaxarchus, who had fallen into a dirty pond, and rendered him no help. Some blamed him for this ; but Anaxarchus himself praised his indifferentism. But on another occasion, when he showed grief for the loss of his sister, he excused himself on the plea that "the poor woman was not a fit subject for indifferentism." And once when he ran away from a fierce dog, he remarked, "It is difficult to rid one's self entirely of the human."

Ibid. ix. 63, 66.

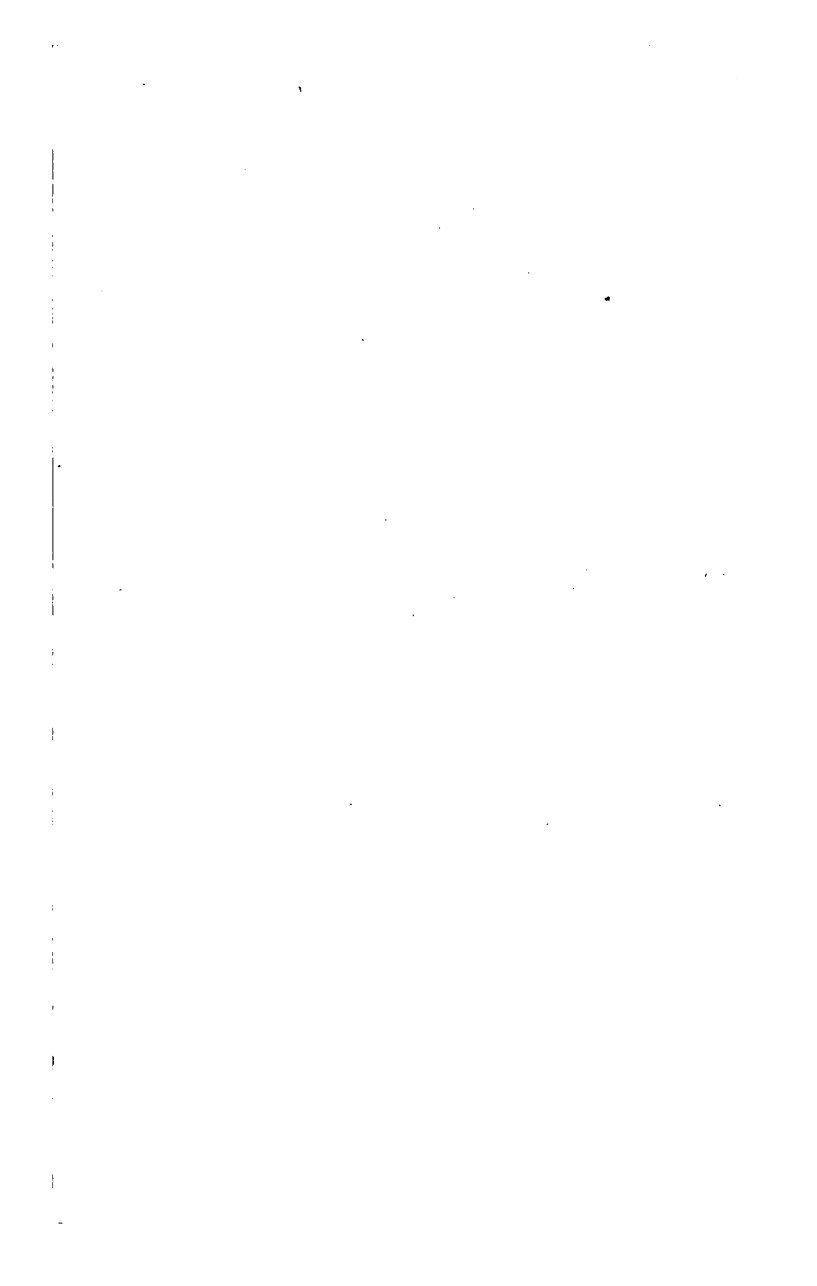
396.

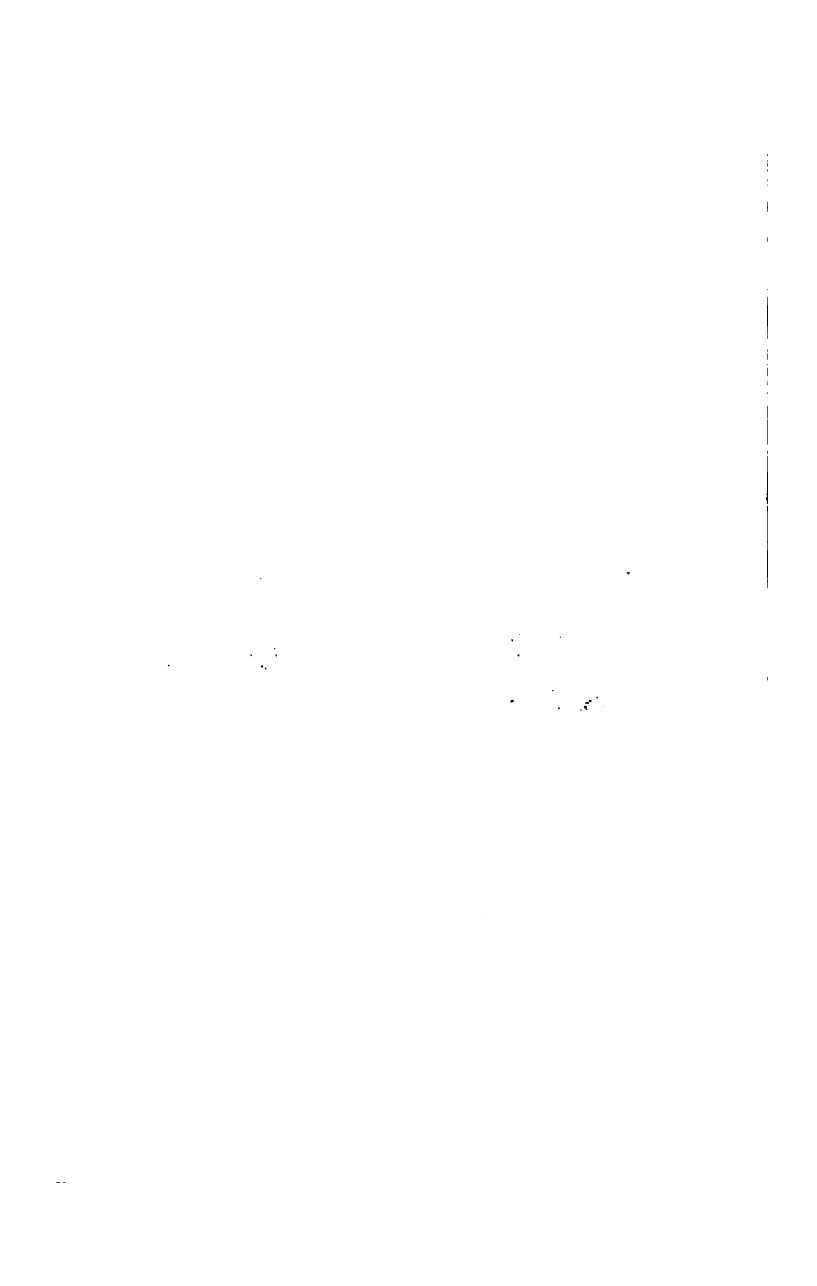
When a state has some public work to execute, it advertises for contracts to do the work in the best and cheapest way. Suppose, now, the work required is *to make human life miserable*. Vice and Luck are sure to compete. Says Luck, "I'll bring you wars, murders, storms at sea, bad

seasons, pestilence, false accusations, fines, and imprisonment!" Says Vice: "Here I am, stripped of all external aids; I want none of the appliances that Luck boasts of. What do men care for poverty, or cold, heat, slavery, nay, for death itself? Many are indifferent to, some even glory in these things! No! Luck cannot make misery. Try *Me!*"

PLUTARCH, *An vitiositas ad infelicitatem
sufficiat.*

THE END.







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